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The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 1.—WHOLE NUMBER 1146.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, MARCH 5, 1853. NO. 9 SPRUCE STREET.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.......................at 9 A. M. and 3 P. M.
St. Luke's Church.......................7 " 5 "
Church of the Annunciation..............9 " 4 "
Church of the Holy Communion............8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Emmanuel Church.........................8½ A. M.
Church of the Nativity..................9 "
Church of the Transfiguration...........¼ to 9 " and 6 P. M.
St. Luke's Church, Brooklyn.............8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights...........9 A. M. and 5 "
[On Fridays, Evening Prayer with Lecture at 8 "

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MARCH.

6 Fourth Sunday in Lent.
13 Fifth Sunday in Lent.
20 Sixth Sunday in Lent: Sunday next before Easter.
21 Monday before Easter.
22 Tuesday before Easter.
23 Wednesday before Easter.
24 Thursday before Easter.
25 Good Friday. [Proper Psalms instead of the Psalms for the Day.] The Annunciation of the Blessed Virgin Mary.
26 Easter Even.
27 Easter Day. [Proper Anthems (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the Day.]
28 Monday in Easter Week.
29 Tuesday in Easter Week.

APRIL.

3 First Sunday after Easter.
10 Second Sunday after Easter.
17 Third Sunday after Easter.
24 Fourth Sunday after Easter.
25 St. Mark the Evangelist.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Whitehouse, D.D., Right Rev. Henry J., 54 West Eleventh street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Bedell, Rev. George, 649 Broadway.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bruce, Rev. Vandervoort, 79 St. Marks Place.
Chauncey, Rev. Peter S., 177 Tenth street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. James W., 56 East Sixteenth street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, Thirty-sixth street, between 5th and 6th avenues.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Duncan, Rev. Henry E., 74 West Twenty-third street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 55 Morton street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Gardiner, Rev. Charles H., 64 West Thirty-second street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Grigg, Rev. John, 20 John street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hanson, Rev. John H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 306 Fourth street.
Hopkins, Rev. John H. Jr., General Theol. Seminary, Chelsea square.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 257 Fourth avenue.
Irving, Rev. Pierre P., Mission Rooms, 19 Warren street.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d ave.
Jones, Rev. Lot, 72 Second avenue.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Mahan, B.D., Rev. Milo, 198 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 20 John street.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edward, corner of Thirteenth st. and 7th avenue.
Paddock, Rev. Benjamin H., 77 Second avenue.
Pardee, Rev. Isaac, 91 St. Marks Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D.D., Rev. Martin P., 24 Vesey street.
Peck, Rev. Isaac, 36 Amity street.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, (in Oregon.)
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Spencer, D.D., Rev. Jesse A., 73 Lexington avenue.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Vermilye, Rev. Isaac D., Kensico, Weschester county, N. Y.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 870 Broadway.
Weaver, Rev. Joshua, 19 Sussex Place, Jersey City.
Weston, Rev. Sullivan H., 101 Chamber street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Chase, Rev. Moses B., U.S.N., Kent avenue, above Myrtle.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., adjoining St. Lukes church, Clinton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Alvah, Fourth avenue, near Nineteenth street.
Guion, Rev. Thomas T.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Brooklyn post-office.
Lamson, Rev. William O., 171 Sackett street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Frances, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia street.
Schroeder, D.D., Rev. John F., } 73 Henry street.
Schroeder, Rev. John F. Jun., }
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 153 Henry, corner Joralemon street.
Walker, Rev. Robert J., 147 Duffield street, near Fulton avenue.
Walker, Rev. William F., corner Smith and Livingston streets.
Webbe, Rev. William T., 172 Sands street.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 South Eighth street.
Davis, Rev. Samuel C., 124 South Eighth street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 17 South Ninth street.
Taylor, Rev. Benjamin F., 4 Lewis Place, Second street, between South Tenth and Eleventh streets, near Peck Slip Ferry.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Voorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday in the week preceding* the *first Saturday in each month*.

THE CASE OF DR. NEWMAN.

In fulfilment of our promise made last week, we give, below, with some slight omissions, mostly of a technical bearing, the judgment of the Court of Queen's Bench, as pronounced by Sir John Coleridge, in the trial of Dr. Newman. We cannot doubt that the high standing of the persons concerned, the grave importance of the subject-matter and the occasion, and, last, though not least, the singular wisdom and eloquence of the production itself, will secure it an attentive and thoughtful perusal. We can assure the reader, if need be, that he will find every word of it fraught with meaning; that, irrespective of its judicial merits, and viewed merely as a literary performance, it is very hard to beat; and, what is of still more consequence, that the more it is thought upon and digested, the more it will be seen to radiate into a variety of most weighty practical conclusions.

As the occasion takes a great addition of interest from the history of the two persons chiefly concerned, perhaps it will not be amiss to include in this prefatory matter the following remarks from the London *Morning Post;* which will explain the cause of what was much observed at the time, namely, that the judgment was pronounced with deep feeling, the learned speaker being, it is said, so much affected at times as to be scarcely audible.

And first of the judge himself, than whom a better never adorned the English bench. It was an affecting and impressive spectacle to witness the grave, we may say the afflicted, dignity of that eminent justice, delivering, with unflinching nerve and firm purpose, yet with touching tenderness and Christian consideration, the sentence of the Court upon one who had been his college contemporary, whose works had often won his study, whose example had been the object of his imitation, and whose acquaintance had been his pleasure and his pride. How had years changed the course of each since they were together at Oxford! The judge—held by the rigid rules of sound argument, not foregoing his reason while he deferred to authority, not dispensing with the Bible while he sought out the voice of the Church—grew more and more confirmed in the Catholic creeds of the Church of this land; the other—fond of subtilties, speculations, and refinements—not restrained within the limits of strict proof and logical deduction in matters that afford it, and demanding them in matters where they are, from the nature of the case, impossible—fell, as only such a man can fall, into the open bosom of Rome, espousing not merely her chief tenets, but her every proposition. After an early concurrence in the race of life, and a later divergence and separation, these two gifted men met once again in a court of justice, the one to be condemned by the other. The circumstance is not merely affecting—it is instructive also to all who have the wisdom to see its bearings.

Turning next to the judgment itself, we must pronounce the bold, able, candid, and dignified review which Mr. Justice Coleridge took of the whole case to be a fine model of judicial behavior under very trying circumstances. The Court had to weigh motives and consequences, to determine what amount of retribution would satisfy the alleged injustice to Dr. Achilli, and yet not disregard the mitigating circumstances of Dr. Newman. A wide margin was thus left. In injudicious hands this latitude might have been singularly prejudicial to the dignity of that high Court. But in the hands of that learned judge and dignified gentleman and devout Christian, not a single word was uttered which could have embittered the personal feelings of any, not an opportunity was lost of tempering the stern rigor of the law with all the softening accompaniments of Christian sorrow, and divesting it of all shadow of a connection with the bitterness of religious controversy. A very proper care was taken to prevent the question between the prosecutor and the defendant from being considered as between the two Churches of England and Rome. At the same time, it was only just to the Church of England that the Court should declare how wholly uninterested she was in the case from first to last. And this Mr. Justice Coleridge did, in language how forcible, in a spirit how charitable, and in argument how irresistible, let the reader ponder and judge for himself. Had Dr. Newman been proved to be the wicked and bitter slanderer which the criminal information alleged him to be, the answer was, unhappily for him, that he belonged not to her fold, but to Rome. On the other hand, had Achilli been all that Dr. Newman's libel asserted, the Church of England was not answerable for his training, but the Church of Rome. It was under the discipline of Dr. Newman's own Church that he became what he was represented to be. Either way the Church of England has no credit at stake; and the argument on either side proves more than is good for the Church of Rome.

COURT OF QUEEN'S BENCH.—Westminster, Jan. 31.—The Queen v. John Henry Newman.—The defendant in this case, having been duly convicted of a libel published by him upon Dr. Giacinto Achilli, was this day brought up to receive judgment.

The avenues of the Court were at an early hour thronged with people, most anxious to hear the sentence pronounced; and as soon as the doors were opened there was a general rush, insomuch that within a few minutes every seat and standing-place were occupied.

Lord Chief Justice Campbell and Justices Coleridge, Wightman, and Earle having taken their seats, Sir F. Thesiger rose and prayed the judgment of the Court upon Dr. Newman. Several affidavits were then put in and read on the part of the defendant in mitigation of punishment. Medical affidavits were also read, to show that Dr. Newman's health was impaired, and therefore he could not endure imprisonment. Several counsel on both sides then addressed the Court, the one in mitigation, the other in aggravation, of the defendant's conduct. Dr. Newman rose and came forward, and asked to be heard; but, Lord Campbell advising him to let the matter rest as it was, he desisted and sat down. Being asked by his Lordship whether it would be inconvenient for him to stand during the sentence, he replied that it would not be at all so: whereupon Mr. Justice Coleridge, as Senior Puisne Judge, pronounced judgment as follows.

Dr. John Henry Newman, I have to pronounce upon you the sentence of the Court for the misdemeanor of which you have been convicted; that of having published a defamatory libel, reflecting severely upon the character of Dr. Achilli. So much has been said in this case, that it is unnecessary for me to review in detail the former proceedings which have taken place. The criminal information having been filed, by leave of the Court, you have pleaded to it two pleas, one of not guilty, denying the publication, and one under the recent statute, in which you undertake to establish—firstly, that the charges so reiterated in the plea were true; and, secondly, that the publication of them was for the public good. Upon the trial of the issues so raised it was admitted, and it is right to state the whole admission, and not to state it partially as your counsel today have several times done, that, if the libel was true, it was for the benefit of the public that it should be published. But, of course, unless the charges in the libel, as repeated in the plea, should be sustained, it was not and could not have been meant to be admitted that the publication was for the public benefit. After a very long trial the jury were of opinion that the case was not made out, and many of the allegations in the plea having had evidence adduced on the one side, and the other—to prove and to disprove—the jury expressed their opinion upon all these allegations, but one, unfavorable to you. Within the usual time of moving for a new trial your counsel made no application; but at a later period, when you were brought up for judgment, an application was made that, even then, they should be heard to impeach the propriety of the verdict, as having passed against evidence. Yielding to a single precedent, the authority of which the Court by a rule has put an end to for the future, the Court has granted a rule, and that rule came on to be argued. That rule was ultimately discharged, after a very long and able argument. But the Court thought, in discharging that rule, that it was competent for them, and, if competent, they were bound to consider the plea and the whole of the evidence offered on both sides in proof and disproof of the allegations in order to see, not whether the verdict was right or wrong, but whether the guilt established by the verdict was aggravated or mitigated by the plea and the evidence. The Court had therefore an enlarged duty; they had felt the statute has cast it upon them, and they have entered into a consideration of all the circumstances.

In addition to that, they have heard to-day, as they would have heard in any ordinary case before the sentence passed, the affidavits which you have offered in mitigation of your offence; and, looking to them, I believe I speak the sentiment of every member of the Court when I say that, in the first place, they see no reason to deny implicit credit to the statements you have made to-day upon oath, and they understand, and indeed are prepared to accept and adopt, the frank language which they understood to have been used in the course of the argument, that you are a man incapable of affirming that which you believed to be untrue. Further than that, I believe that the Court is entirely of opinion that this was not a reckless or unthinking belief that you have taken up; but that you have—receiving the story from some one whose character you thought entitled to respect and credit, having made such inquiries as were in your power at that time, having understood that these charges had been made many months before, and had received no contradiction from Dr. Achilli—you have been led to think that you had good grounds for the belief you so entertained. Thirdly, I think it is but fair to believe what you have now stated, that you composed and published this libel, not from any personal malice against Dr. Achilli, but because you thought that he had assailed the religion which you valued above all things in life; that he came openly and speaking as an eye-witness and participator, one may almost say, in the transactions to which he speaks; and that therefore it was extremely important, especially at Birmingham, to which place he had come, to meet his charges by an exposition of his character, detracting thereby from the authority with which they would otherwise seem to be clothed.

This brings me to the next and most important part of the case, the actual truth or falsehood of those allegations which you put upon your plea. Now, in addressing myself to them, I cannot, of course, adopt the strong and unqualified language which your advocates have used. There are many circumstances which, after all that has been said, induce one to pause before one adopts that extreme and strong language. In the first place, there is a great improbability in the story which you put forward, taken as a whole. One can hardly bring oneself to believe that a man, not merely so wicked, and wicked for so many years, but, according to your statement, so notoriously wicked, should have been, as it appears unquestionably that he was, caressed, honored, trusted with the most delicate and unfit employment in the Roman Catholic Church, until it appears he had lapsed in his faith from that Church. Another circumstance cannot fail to arrest the attention of any one who has regarded this evidence, as we are bound to do, the motives, namely, that have been put forward to the witnesses who came from Italy to support the truth of the story. One of them spoke to her having been directed to come here for the honor of Holy Church and the Mother of God. Venerable names undoubtedly. None more likely to have led uneducated and thoughtless witnesses, who were to speak to remote transactions, into error and exaggeration. Another circumstance, also, could not but press upon the mind of the Court—namely, the extreme difficulty—I may say the almost entire impossibility—for Dr. Achilli effectually to contradict the stories which were repeated of him in Italy and the other parts of the Continent, even if they were untrue. Much was said of the difficulty which you had in bringing witnesses to this country to substantiate your allegations. I have no doubt it is true; but difficulty is not the right term to use in the case of Dr. Achilli, a man who had left the Roman Catholic Church under a sentence from the Holy Inquisition, and who therefore would have found it almost, if not absolutely impossible to induce any witnesses to come here; either to detract from the character, or contradict the statements of the witnesses in your behalf. These are circumstances which we think the jury were rightly entitled to consider. If we were considering now the verdict of that jury, they would enter largely into our consideration.

The trial and every step of these proceedings have been so anxiously attended, by such a numerous class of people, that it is quite impossible to say that some may not have come here supposing this was a question between the two Churches of England and Rome. Any considerate man, however, who thought of the matter for a moment, must have seen that the Church of England, at least, had no interest whatever in the matter. If you had been shown to be, what the information alleged against you, a wilful, and wicked, and bitter slanderer, the Church of England might have said—with regret I speak it—that you were no longer within her fold. She might have gone further; she might have appealed to writings, in my opinion at least, invaluable, which proceeded from your pen whilst you were one of her members, in which, great as was their ability, sound as was their doctrine, urgent as was their teaching to holiness of life, nothing was more remarkable than the tenderness and gentleness of spirit that pervaded the whole. Nay, she might have gone further, and even in those controversial writings, of which you were the author, on her behalf, while you were still among her members—although the argument might sometimes be severe because it was just and unanswerable—even in your writings on matters of controversy there was nothing like personal bitterness. If, on the other hand, Dr. Achilli were all that you represented him to be, the Church of England might still have said that he had not been born within her fold, that he had not been taught in her schools, it was not her discipline that had formed him. She might have pointed with regret to another Church, and said, however bad he may be, I, at least, am perfectly free from any blame with regard to him. And she might have gone further, and said that though he had left the Church of Rome, yet under whatever circumstances he had done so, he had not been honored or trusted by her. Now, these remarks I have made because I think they are so obvious to every person upon consideration, that it is but fair and candid to those who have had to do with the earlier part of these proceedings to state this much; it is but just to suppose that these considerations may have worked in their minds. The duty of the Court is, however, not confined to see whether your guilt is mitigated. It is also bound to consider the whole case against you; and here I am bound to point out that the plea, as the libel made it necessary in the first instance, sets out a great number of charges, and all that we have hitherto been saying with respect to the evidence of the case, applied only to portions of those charges.

I regret to say that, passing from the matter of the libel—for after all that has been said I should be wasting time if I went into detail as to the particular charges—there is something to be said with regard to the *manner* and *spirit* in which it was expressed. I do confess that when, long ago now, my attention was drawn to the pages which are now before me, I read these words with infinite shame and disgust. It appeared to me, I must say, as a mere matter of taste, that you had totally departed from the usual style of your productions, and, what was much worse than that, that you had used a scheme and an arrangement in setting out these charges one after the other, and that you had closed them at last in a way which has exposed you to the strong observations which I hope you have heard to-day with surprise as well as with regret. One of the advocates for the prosecution has stated, for the second time to-day, the impression produced upon his mind by the manner in which you have described the last charge made against Dr. Achilli. I am sure no such thing was intended; but that you, a master of the art of writing, should have expressed yourself in this way, lays you open at least to the imputation of great recklessness in the manner in which you put forward the charge. It is sad to see that, speaking of the Reformed Church, you should commence with a sentence such as this:

> In the midst of outrages such as these, my brothers of the Oratory, wiping its mouth, and clasping its hands, and turning up its eyes, it trudges to the Town-hall to hear Dr. Achilli expose the Inquisition.

Surely that was not language in which you should have spoken of a Church of which you had been so long a member. And the whole course of these pages which lie before me is conceived in the same way; partly in what may be called ferocious merriment, partly in triumph, partly in exultation over the unhappy man whose foul offences you were producing before your hearers. Surely, if you felt yourself called upon to act as the judge and as the executioner upon a man so foul, so wretched, as you described Dr. Achilli to be, you should have approached the task with feelings of sorrow and sadness, and executed it with tenderness and with consideration. Judges do not pass sentence upon the foulest criminal without some emotion, sometimes, indeed, an emotion difficult to control. Human nature shudders when we hear of an executioner branded for exulting in the ingenuity with which he tortures and destroys a criminal. But you have made and repeated these expressions of exultation and merriment, and, as it seems to me, with utter recklessness of the great importance and the serious nature of the charges you have made.

I have now, I believe, however imperfectly, stated the different points of the case which seemed to me to deserve observation. I hope that even in this crowded Court there is not a single individual who looks with triumph upon the spectacle before him. I am sure that the Court addressed itself to this duty in no spirit of exultation. The sentence which it is about to pronounce by my mouth is not intended to be a cause of exultation to one party or the other. It will be meted out to you simply and solely upon consideration of the acts that you have done and the motives which impelled you to them. I have spoken of the feelings of the Court, and I am sure I participate in those feelings. Firmly attached as I am, and I believe I ever shall be to the Church of England, in which I have lived and in which I hope to die, there is nothing in my mind in seeing you now before me but the deepest regret. I can hardly expect that you will take in good part many of the observations which I have felt it my duty to make.

Suffer me, however, to say one or two words more. The great controversy between the Churches will go on, we know not, through God's pleasure, how long. Whether henceforward you shall take any part in it or not, it will be for you to consider. But I think the pages before me should, upon calm consideration, give you this warning—that if you engage in any controversy, you should engage in it neither personally nor bitterly. The road to unity is by increase of holiness of life. If you, for the future, sustain, as you may think you ought to do, by your publications, the cause of the Church of Rome, I entreat you to do it in a spirit of charity—in a spirit of humility, in a spirit worthy of your great abilities, of your ardent piety, of your holy life, and of our common Christianity. The sentence of the Court upon you is, that you do pay to Her Majesty the fine of £100, and that you be imprisoned in the first class of misdemeanants in the Queen's Prison until that fine be paid.

WEBSTER'S MOST IMPORTANT THOUGHT.

A correspondent of the Rochester *American* adds the following to the host of anecdotes of the great statesman, which his decease has called forth:

When Mr. Webster was Secretary of State, some years ago, under another administration than that of Mr. Fillmore, he wrote to one of the proprietors of the Astor House in New York, saying that he would reach that house on such a day, and begged that some of his friends should be invited to dine with him the same evening.

There were about twenty or so at the table, and Mr. Webster seemed wearied by his travel, and speaking but little, if at all, plunged into a darksome sort of revery, not well calculated to enliven his friends. This at length became so apparent, and the situation of all so unpleasant, that one of the company urged upon a very distinguished man present, a warm friend of Mr. Webster, to get him into conversation. He only needed to be jogged to become as lively as they wished.

This friend consented, and spoke aloud to Mr. Webster, asking him some question that, in ordinary circumstances, and with ordinary men, would have led to conversation, but it failed in the present case. The dark Secretary of State merely raised his head and answered simply and crept into his cave again.

Again the gentleman, frightened by his failure, was urged to renew the attempt to draw him out. He summoned courage and said, "Mr. Webster—(Mr. Webster looked up out of his cave)—Mr. Webster, I want you to tell me what was the most important thought that ever occupied your mind." Here was a thumper for you, and so everybody thought at the table. Mr. Webster slowly passed his hand over his forehead, and in a low tone said to a friend near him, "Is there any one here who does not know me?" "No, sir, they all know you—are all your friends." Then he looked over the table, and you may imagine how the tones of his voice would be upon such an occasion giving answer to such a question. "*The most important thought that ever occupied my mind,*" said he, "*was that of my individual responsibility to God!*"—upon which, for twenty minutes, he spoke to them there, and when he had finished, he got up from the table and retired to his room, and they, without a word, went into an adjacent parlor, and when they had gathered there, some of them exclaimed, "Who ever heard anything like that?" What Mr. Webster said in advocacy of his sublime thought I do not know—no one has ever repeated it, and I presume no one can.

◆

O Stella! golden star of youth and love!
In thy soft name the voice of other years
Seems sounding; each green court, and arched grove,
Where, hand in hand, we walked, again appears,
Called by the spell; the very clouds and tears
O'er which thy dawning lamp its splendor darted,
Gleam bright; and they are there, my youthful peers,
The lofty-minded and the gentle hearted;
The beauty of the earth—the light of days departed—
All, all return; and with them comes a throng
Of withered hopes, and loves made desolate;
And high resolves, cherished in silence long,
Yea, struggling still beneath the incumbent weight
Of spirit-quelling Time, and adverse fate.
Those only live; all else have passed away
To memory's spectre-land; and she, who sat
'Mid that bright choir so bright, is now as they—
A morning dream of life, dissolving with the day.
Walker.

THE CHURCH OF ENGLAND IN THE AMERICAN COLONIES.

Last July Sir John Pakington, Lord Derby's Colonial Secretary, wrote to the several Bishops in the American Colonies, requesting to know their opinion as to the state of the Church in their Dioceses, and what legislative changes they would suggest in order to place the Church in a more efficient and satisfactory position. Along with his letters he also sent, for their judgment, copies of Mr. Gladstone's Colonial Church Bill. It now appears that in the Dioceses of Toronto, Montreal, and Frederickton, the Bishops, Clergy, and Laity are bestirring themselves in good earnest to prepare effective and well-considered answers to Sir John's inquiries. A general outline of what they would propose having been previously digested and drawn up by the Bishops in the shape of a Resolution, they are now enabled to act with concert and mutual understanding. Their Resolution may be seen in another column, as quoted in the Letter of the Bishop of Frederickton. In pursuance of the plan thus agreed upon, an adjourned meeting of the Clergy and Lay representatives was held in Montreal on Wednesday the 19th January.

At this meeting Mr. Gladstone's Bill was thoroughly considered, its general principles approved, and several suggestions recommended, the chief of which are as follows:

That in order to produce, as far as possible, uniformity of action in the Dioceses in the North American Colonies, it is desirable that the senior Bishop for the time being, should be appointed *Provincial* Metropolitan, and that there should be a General Convention of the Dioceses convened under his presidency; *that no Canon, Rule, or Regulation should be in force as the act of such General Convention, until it shall be allowed by the Archbishop of Canterbury as Metropolitan*—and that the Diocesan Conventions, meeting under each particular Bishop, should be restricted from passing any Canons contrary to the Laws and Canons of the General Conventions; also, that in framing any new Canons, or adapting those of 1603 to the present state of the Church in these Colonies, it should not be lawful for any Synod or Convention so assembled, *to make any alterations in the authorized version of the Holy Scriptures*, in the Book of Common Prayer, or in the Thirty-nine Articles now in use, or to do anything which shall affect any matters of Doctrine, or interfere with the supremacy of the Crown, or the authority of the Archbishop of Canterbury, as Metropolitan.

That in order to avoid the great expense and delay which would necessarily attend an appeal to the Archbishop of Canterbury, as Metropolitan, by any one conceiving himself aggrieved by any judgment or decision of a Diocesan Convention, Bishop or other Court, or authority in the Colonies, authority be granted to the said Metropolitan to name and constitute a Court of Appeals, within the Colony, to execute his authority in the same, in hearing and determining of such appeal; *the right of direct appeal to the Metropolitan in England being nevertheless still retained.*

The Bishop of Montreal, acting by request of the meeting, has set forth the following account of its proceedings:

On Wednesday, the 19th of January, 1853, after Divine service with the Holy Communion in the Cathedral, the adjourned meeting of the Clergy and Lay representatives was held at the National School House at 12 o'clock. There were present on this occasion thirty-two Clergymen and thirty-seven Laymen, representing twenty-seven parishes or missions. Two other Clergymen arrived in Montreal; but one was taken ill, and the other was too late. After I had briefly detailed to the meeting what had been the action of the Committee, it was moved by the Hon. W. Badgley, M.P.P., and seconded by the Rev. M. Townsend, rector of Clarenceville, "That the Report of the Committee now presented be received, and considered clause by clause."

To this an amendment was moved by W. Bowman, Esq., and seconded by the Hon. Robert Jones: "Whereas the subject-matter of the Report now submitted was not referred to the Committee at the last sitting of the Convention, but is founded upon a bill since that time proposed to be brought forward in the Imperial Parliament, which bill the Lay Members of the Church of England in this Diocese have not had an opportunity of considering: "Resolved, that the Report be not now received, and that the proposed bill, the subject-matter of the same, be referred to the several congregations of the Church of England in this Diocese for their opinion thereon, to be evidenced in writing, with the signatures of the members of each congregation approving and disapproving of the same."

Only eight persons voted in favor of the amendment, and, by desire of the Hon. Robert Jones, their names were taken down:

Montreal—St. George's church, Rev. W. Bond, assistant minister; St. Thomas' church, Rev. J. Irwin, minister.
St. Johns—Rev. C. Bancroft, rector; W. Leggett, Esq., and J. Coote, Esq.
Christieville—Hon. R. Jones and W. Bowman, Esq.
Brome—C. Jones, Esq.

In answer to the objection raised in the above amendment, I stated that Sir John Pakington having asked for *my* opinion, I considered that if instead of simply answering for myself I could obtain the opinion of a Committee, then in existence for the purpose of considering this very subject, I should not only be adding weight to any reply I might send home, but should be doing the very thing which the Diocese, under the circumstances, would have expected from me. And further, that as it was intrusted to that Committee to devise some means for meeting the wants of the Church, it had appeared to them that this Bill, with their recommendations, was just what they should have themselves wished to propose, and therefore adopted it in their Report. It was also objected that certain names had been added to the Committee without any authority for making such addition. This was a mere technical objection; and, considering who the additional members were, I own I was surprised at it. The great desire with all of us was, simply, the fullest and fairest consideration of the matter before us: and when I look at the names of the gentlemen who composed that Committee thus enlarged, I appeal to any member of the Church in this Diocese, if it could be possible to select, in every respect, a fairer or more effective list. Clergy and Laity from town and country, and each party (as we must designate them) of religious opinion, were all fully represented by men of acknowledged talent and influence; and there were also two able and experienced members of the legal profession. I do not think it likely that the matter could ever be more satisfactorily and dispassionately investigated; and our decisions were unanimous. It was further objected that many parishes on this occasion had not representatives present. This must be expected more or less in such an extensive Diocese; particularly when there is no provision made for defraying the expenses of attendance, which in some cases must be considerable. The members of the Provincial Parliament are all allowed travelling expenses, and a certain sum, per diem, during the session. And I really think in this country, with an unfavorable season for travelling, that it showed considerable interest in the matter, that so many were present; and I may add that out of nine rectories in the Diocese, which are the oldest and most important parishes, eight had Lay Representatives at the meeting; nor is there the slightest reason to suppose that, had the representatives from all the country missions been able to attend, the minority would thereby have been relatively increased. A recommendation was also proposed by the Rev. C. Morice with reference to the first clause, giving power to the Clergy and Lay Representatives to pass any Rule or Canon, without the assent of the Bishop, upon its being re-affirmed by a majority of voices after the expiration of six months; which was negatived. The principal objects which the meeting had in view, in recommending the above amendments to the Bill, were to keep up a close connection with the Mother Country, and uphold the supremacy of the Queen, as now by law established and acknowledged. And in the adoption of the several portions of the Report, as finally amended, I do not believe there was any difference of opinion—the minority who voted against the reception of the Report concurring, that if the Bill was to be received, it would thus be materially improved. And a resolution moved by Major Campbell and seconded by the Rev. Dr. Leach, minister of St. George's church, Montreal, to the effect, "That unless these amendments are faithfully adopted in the Bill, it will not be satisfactory to the Church in this Diocese," was most cordially and unanimously agreed to.

As far as I could understand the grounds of the opposition, it was not so much to the Bill itself, as on account of the real or supposed opinions of the framer of it, Mr. Gladstone; who was stated to have some ulterior design concealed under the general terms in which the Bill is expressed. Information also was required as to what particular Acts of Parliament, if any, besides that of 25th of Henry VIII, would be affected by the first clause; and upon what grounds the Oath of Supremacy was not to be required with the Oath of Allegiance in the sixth clause.

This bill, however, is the only practical measure ever offered for our consideration: it was sent out to us by one of Her Majesty's Secretaries of State for our opinion; and the meeting decided that it met the wants of the Church in this Diocese, and, with certain amendments given above, might be safely and usefully adopted. Some people have objected that we are not yet fit to be entrusted with such powers of self-government. But we have got it in all civil matters; and it is better to make some attempt in relation to ecclesiastical affairs, than to leave us in our present discreditable condition—one unfair to the Bishop, to the Clergy, and the whole Church. I believe, moreover, that great good would result from such meetings; and that even the two we have already held for these preliminary discussions, have diffused information and produced considerable effect in the minds of several of the Laity; who, coming from poor and distant missions, thus find fellowship and sympathy with a large body of brethren. The recommendations contained in the Report, together with the Bill itself, having been thus considered in detail; the concluding resolution, moved by Col. Austin, and seconded by the Rev. Dr. Bethune, rector of Montreal, was carried without any division—"That the Bill, with its amendments, be adopted, and that his Lordship, the Bishop of the Diocese, be respectfully requested to forward the same to the Rt. Hon. the Secretary of State for the Colonies, with such observations or remarks as to his Lordship may seem appropriate."

Proceedings of a similar nature, and all tending substantially to the same results, have lately been had in the Dioceses of Toronto and Fredericton. Taken all together, they may be regarded as highly auspicious of some decisive movement towards self-action in the several Colonial branches of the English Church. Upon receiving the letter of Sir John Pakington, the Bishop of Toronto addressed a circular to his Rural Deans, with copies of Mr. Gladstone's Bill, desiring them to consult the Clergy and others of their respective Deaneries, and report to him. On receiving their reports, his Rt. Rev. Lordship consulted with some able friends, and particularly with the Chief Justice of the Colony, and on the 4th of February embodied the results of their combined deliberations in a letter to the Duke of Newcastle, who has succeeded to Sir John Pakington as Colonial Secretary. The following extracts from this excellent paper will suffice to show the main drift and bearing of the whole.

We must all agree with Sir John Pakington in objecting to the plan of setting each Diocese separately to work to lay down a system for managing their ecclesiastical affairs. Some points of vital importance to the Church might, I fear, be placed, either at once or in time, under the influence of various causes, on so inconsistent a footing in the different Dioceses, that the Church of England would no longer seem to be one Church in the Colonies, and we should have some crotchet established under peculiar circumstances in one Diocese, which would tend to unsettle the Church in other quarters, when, without such example, the proposition would have received no encouragement. Moreover, the preponderating element in the population of a particular Colony—the tone of public feeling on various questions—the accidental circumstance of the personal character of the Bishop who would first have to set the machinery in motion—his discretion, his firmness, and ability to resist pressure, and various other circumstances, would be almost certain to bring about different results—and possibly, in some Colonies, results that would be much regretted, and ought to be deprecated in all.

And besides, there may be differences in the present actual condition of the several Colonial Dioceses, which could hardly fail to occasion a far greater diversity than ought to prevail in one Church, in regard to matters of common interest.

CONSTITUTION.

The members of the Church of England in the Colonies desire in the first place, that the Constitution, or Act for the better government of the Church in the Colonies, should acknowledge the supremacy of Her Majesty over all persons in all causes, ecclesiastical as well as civil, within her dominions. We are deeply sensible of the necessity of preserving that supremacy unimpaired, and are determined, in so far as in us lies, to maintain and defend it.

We desire, in the second place, that provision be made that the Church shall continue, as we have ever been, an integral portion of the United Church of England and Ireland—enjoying the true Canon of Holy Scripture as our rule of faith—acknowledging the three Orders as an authentic interpretation of Holy Scripture, as they are embodied in the Liturgy, maintaining the Apostolic form of Church government by Bishops, Priests, and Deacons—and we declare our firm and unanimous resolution in dependence on the Divine aid, to maintain these benefits, and transmit them unimpaired to posterity.

Hence we deprecate all attempts to tamper with the doctrine of the Church, or any of her formularies. We deprecate any tendency to add to or diminish the deposit of faith committed to the United Church of England and Ireland as a Branch of the Church Catholic—or to narrow her terms of communion as laid down in her Book of Common Prayer and Articles, for the preservation of which we desire to express our deep thankfulness, and it is our earnest wish that Provincial and Diocesan Convocations in the Colonies may be restrained from meddling with, much less from altering such high and weighty matters, and that they be confined to discipline and the temporalities of the Church, and such regulations of order and arrangement as may tend to her efficiency and extension.

The Constitution having secured the acknowledgment of the Royal Supremacy—the unity and sound teaching of the Colonial Church in all things essential, and her identity as an integral part of the Church of England might proceed,

1st. To restrict the Provincial or Diocesan Convocations of the Colonial Church from entertaining any proposition for any change of the Articles, doctrines, Liturgy, or offices in the United Church of England and Ireland.

2d. To provide for the enforcing of proper discipline—the method of proceeding upon complaint against any clergyman—for immoral conduct—insubordination—habits and pursuits inconsistent with their sacred calling, neglect of duty, unsound doctrine, breaches of orders, &c., &c., the sentence that may be imposed, and in certain cases the right of appeal.

3d. To provide for the appointment and removal by due authority, and after proper proceedings, of Bishops, Presbyters, and Deacons.

4th. To provide for dividing the Dioceses into Parishes, with proper regulations in case of future subdivision, with a view to Church purposes only.

5th. To provide for the extension and temporal interests of the Church, by the members assessing themselves to raise funds for building, repairing churches, parsonages, school-houses, for the support of the Clergy and schoolmasters, and the maintenance of public worship.

6th. To provide for the regulation of fees for marriages, baptisms and burials.

These and various other matters affecting the welfare of the Church, would require to be taken up one by one and provided for—the design being to have certain things fixed by superior authority so as to be subject to no change by any legislation within the Diocese.

I would more briefly recapitulate what appears to me desirable.

1st. That one Constitution be framed for the government of the Church in all the Colonies.

2d, That the Constitution should provide—

1. For the establishment in each Colonial Diocese of an assembly for managing, so far as may be committed to it, the affairs of the Church.
2. For giving such assembly the most appropriate name.
3. For establishing how it shall be composed, as to the proportion of Clergy and Laity—what shall form a quorum—how questions are to be decided—what regulations as to times of session, prorogation, adjournment, &c.
4. Who shall preside—if the Bishop, shall he possess an absolute veto, or one modified, or merely the casting vote.
5. Shall there be a power in the Archbishop of Canterbury, or the Crown, to disallow, within a limited period, any law or regulation of the Convocation.

From a review of these principles and details, two or three good men could, I think, in a single week, suggest a system for them all—not such as would satisfy and please every one, because that is not to be hoped for, but such as persons of good judgment and good intentions, and with some knowledge of Colonial feelings and prepossessions, would think reasonable and practicable.

In regard to Sir John Pakington's well-grounded fear of diversity of regulations in different Colonies, it must be carefully provided against, since that would evidently be the effect of leaving a wide scope to Colonial Convocations or Synods, and I should much rather prefer that an imperial statute should lay down the system as regarded cardinal points, leaving minor points to be the subject of regulation within the Colony respecting which some diversity of system would not signify.

The great use and importance of the governing body would rather consist in their being called on to execute the powers delegated to them by the statute. I mean in their application of them to individual cases, as they arise, and which it would be their part to dispose of, not according to any system or action devised by themselves, but in the manner prescribed by the imperial statute.

In reference to the Bishop's letter, the *United Empire* has the following apt and strong remarks:

The time has come when the Church of England in Canada must have a government of its own. Heretofore the great majority of the Clergy—indeed it would be correct to say the whole of them—have received their emoluments directly or indirectly from the Society for the Propagation of the Gospel in Foreign Parts; and the Bishop of the Diocese has been practically the dispenser of these stipends. The want of government has not been felt, because the Church is in fact absolutely governed by the Bishop. And when the time shall come that the biographer of the present Bishop of Toronto shall have to review his administration and his character, probably nothing will appear to him as speaking so loudly of the Bishop's wisdom and discretion, as that, having in reality absolute authority in his Diocese, from the fact that the Clergy were dependent upon him for their stipends, yet he used that authority with so great judgment and discretion, that it was a yoke unfelt by those who had to bear it. And so smoothly did the affairs of the Church go on, that the people had really to be aroused to the necessity of providing some better and more constitutional mode of Church government. Circumstances are now, however, bringing about a rapid change in Church matters. In many parishes the people contribute, as they ought to do, largely to the maintenance of their own pastors, and will, of course, seek to have a share in the management of that Church towards the support of which they so contribute. And if the Church herself does not presently step in and provide a law suitable to the altered circumstances, very soon, every congregation, or rather the active and leading men in every congregation, will make a law for themselves, and the Church of England in the Colonies will become as bad as the Israelites were, in perhaps their worst days, when "every man did that which was right in his own eyes."

CAPITAL PUNISHMENTS—THE GOVERNOR.

The extremest penalty of the law has within a few weeks past been inflicted upon several persons in the city of New York. The last of these executions was that of an Englishman named Clark, convicted of killing an officer while in the discharge of duty. Vigorous efforts were made to procure a mitigation of sentence. On the day previous to the execution, a petition, numerously signed, was taken to Albany, praying the Governor for a commutation of the penalty. The British Vice Consul is also said to have visited the capital on the same errand; but the answer of Governor Seymour was one the justice of which could not be denied. He stated that it was "morally impossible for him to mitigate the sentence. A policeman had been killed while in the discharge of his duty, and that if executive clemency were extended in this case, there would be no safety in walking our streets. Our watchmen must be protected by the law, or we ourselves shall be left without protection." The murderer was therefore executed.

The pardoning power is, of all others, the most painful and embarrassing that an Executive can be called upon to exercise. It is scarcely possible that any one, other than he who has in his hands the life or death of a fellow mortal, should feel so profoundly the force and eloquence of those most touching of all Shakespeare's lines:

"The quality of mercy is not strain'd;
It droppeth, as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptr'd sway:
It is enthroned in the heart of kings;
It is an attribute of God himself;
And earthly power doth then show likest God's
When mercy seasons justice."

We can imagine the intense anxiety, and the earnest desire to do right, that must absorb the mind of an Executive when a case of this description is presented for his consideration. The behests of law, however, and the interests of society alike demand, that he shall not permit his personal feelings to interrupt the course of justice. In the case of Clark the refusal of Governor Seymour to commute the sentence was unquestionably correct, and public sentiment sustains him in his decision. We have confidence, moreover, that his exercise of the pardoning power, generally, will meet the approval of right-minded people of all parties. The purity of his character, the sterling good sense that is one of his marked characteristics, and the habit of facing difficult matters calmly and dispassionately, are qualities that can scarcely fail to guide him in correct conclusion in all matters of this description.—*Buffalo Courier.*

THE PREACHER IN UNKNOWN TONGUES.

Some of our readers doubtless remember the excitement produced in London about thirty years ago by the preaching of Edward Irving. This man, who afterwards became so notorious, came up from Scotland to London in the year 1822, and preached first there as an assistant to Dr. Chalmers. He was at first but little known, and attracted little attention, but soon was invited to become the preacher of the Caledonian Asylum, a church which had been established for the benefit of persons attached to the National Scottish Kirk, and to which a Parliamentary grant had been made to support a clergyman who could preach in Gælic as well as English. An act of Parliament was obtained to divert this appropriation so as to afford a salary to Mr. Irving, and he entered on his labors. In three months his audience increased from fifty to fifteen hundred, and the greatest furore was shown to hear his preaching.

The crowd to hear him was so great, that the carriages were obliged to form a line as at a great court ball, and pedestrians could with difficulty reach the door of the church, where no one could enter without a ticket. Having become a universal favorite, he was followed, complimented, and petted, until he seems to have lost his head. One of the first oddities he committed was on an occasion when he was invited to preach before the London Missionary Society, and an immense crowd had assembled to hear him; he held forth in a most elaborate, brilliant, and unsparing attach on missions as at present conducted—arguing that if entered upon at all, they should be commenced and carried out according to the directions given by our Saviour to his disciples, when he sent them out to preach, and which are recorded in Mark x. 5–42. His sermon lasted three hours and a half, having paused twice in the course of it, when the audience sang some verses of a hymn.

He next fell into some heresies of doctrine which were condemned by the authorities of the Scotch Kirk, and he was forbidden to preach in the church over which he had been ordained. He retained however a large number of friends and admirers, who provided another place of meeting. There Mr. Irving being free from the restraint of elders and managers, gave full scope to the peculiarity for which he has been most noted, viz., the "manifestations of the Spirit" in the "unknown tongues" during the time of public worship. The novelty of these extravagances attracted immense congregations.

But this like other delusions came to an end. Some of the followers of Irving and speakers in the "unknown tongues," recanted, and one of them said, "My persuasion concerning the unknown tongue, as it is called, is, that it is no 'language whatever,' but a mere collection of words and sentences; and in the lengthened discourses is, much of it, 'a jargon of sounds.'"

Irving soon after fell ill, and died Dec. 6th, 1834, at the age of 42. He left an address to his people stating that he had been blinded and deluded, and that he deeply repented having so sinned and led others into sin. It is fair and charitable to suppose that he suffered under some form of insanity, as he is represented as a man of good morals and feelings in the private relations of life. This sketch of a remarkable man and a singular delusion now almost forgotten, is taken from a book recently republished here by M. W. Dodd, New York, entitled—"The Summer and Winter of the Soul, by Rev. E. Neale."—*Daily Advertiser.*

Sometimes a man is called a learned man, who, after a course of several years' hard study, can tell you, within a trifle, how many degrees of the nonentity of nothing must be annihilated, before it comes to be something. See King's Origin of Evil, ch. iii p. 129, with the note.—*Bishop Horne.*

"GIVING NO OFFENSE IN ANYTHING."

It would perhaps be no exaggeration to say, that at no period since the Divine Precept was given to the Corinthian church has it been more necessary to bear it in mind, and to act upon it, than it is at the present time. We are convinced that to the neglect of the wisdom and charity which this principle involves, may be traced the fact that so much of the good which is now happily visible among us is so evilly spoken of. And this neglect is by no means confined to our party in the Church. Each party takes far too little thought or care to avoid giving "offense" to the other. Whether he goes into a church, or looks into the last new religious book, the unprejudiced, candid, and intelligent observer can hardly fail to see things which he knows, at once, will give "offense," and which, at the same time, he also knows to be entirely unnecessary for the maintenance of the genuine Principles and Practices of the English Church. Occasionally the "offense" is so certain, and that which causes it is so needless, if not positively unauthorized and illegal, that it is not altogether to be wondered at if the offended party suspects, or boldly asserts, that it was done for the express purpose of giving "offense."

We cannot but think that if Officiating Ministers would, from time to time, carefully correct their Principles and Practices by those of the Prayer Book, and if writers of religious books would scrupulously review their manuscripts, or their proof-sheets—each party having an earnest desire, and feeling it to be a Christian duty, to remove all causes of offense which were needless—there would be very much less disputing and dissatisfaction among the members of the Church—many churches, and many publications, which are now regarded with suspicion and distrust, would be thankfully recognized as instruments of good by a much larger body of churchmen and churchwomen, without abandoning or compromising a single principle or practice which the Church of England enjoins.

Now surely this is an object which it behooves us all to lay to heart very seriously, with an earnest determination, and a solemn resolve, to set to work to do all in our power to promote it. It may, and probably will, involve some self-denial—some sacrifice of our feelings and private judgment; and therefore we cannot choose a more appropriate Season than Lent for devoting ourselves to this Work of Mercy.

With regard to the causes of "offense" which exist in our churches, we need say little, as we have, on several occasions, alluded to them. But we may observe that we do not at all intend to refer to any one party in the Church. We firmly believe that three of the four sections into which the Church of England is unhappily divided, are at present giving grievous "offense" to many "weak brethren," by doing things which they ought not to do, and leaving undone things which they ought to do. Granted that some of these weak brethren will not be satisfied, whatever may be done, or left undone, still this is no argument for attempting nothing, especially when what is required is in the direction of a more strict conformity to the laws of the Church, and a more perfect fulfilment of solemn promises and vows.

We desire it to be distinctly understood that we are not seeking to establish any other standard than that which the Church has enjoined and deliberately sanctioned. We want no extreme either in the way of excess or defect. We desire to see the Services of the Church conducted reverently and intelligibly, "decently and in order," and our churches themselves made worthy of those Services. While we see with regret the tinsel and frippery of Roman Catholic chapels introduced into some of our churches, it is no less painful to observe the monstrous, exclusive pews, and the meanly furnished chancels of others. Men and women soon see the shabbiness, and the unsuitable character, of the furniture of their own or their neighbors' houses, but they seem blind to that of GOD's House. In a social party they would not think of hiding themselves in huge pens and boxes, but when they meet for *united* worship in GOD's House their love of separation and exclusiveness must have full vent, the poor alone forming an exception; and who are, consequently, so huddled together, and so inconvenienced—kneeling being often impossible—that, for the most part, they feel themselves excluded from Public Worship at those times when their richer neighbors attend, and when the Services are most attractive. We profess to lament the miserable over-crowded dwellings of the poor, and yet we give them no relief when they come into the dwelling of the Most High. How, then, can we talk of "the Poor Man's Church?" Is not this an "offense," not only to the Poor, but also to Him who has declared that the Poor are His Representatives?

Then, again, while in one class of churches the Services are brought as nearly as possible to the standard of a Puritan conventicle, and in another class are as dull, dead, and cold, as a mere perfunctory duet between the Parson and the Parish clerk can make them, in a third class there is so much conventionalism, so much excess of form and ceremony (including unauthorized additions) and so much music and singing, not to say noise, that sober earnest Church people often feel that they have been to an exhibition more than a church, especially if, as is frequently the case, the Services have been hurried through, so indistinctly, unintelligibly, and monotonously, that it was impossible to follow or feel what was said, or read. In very many churches much may, and should be done, to give reverence, dignity, and reality to our Services, and thus to remove "offenses" and stumbling-blocks; and they who err in one direction, are responsible not only for their own individual error, but for a considerable share of the errors of those who, from mere reaction, err in an opposite direction.—*English Churchman.*

THE BISHOP OF FREDERICTON.

The following Letter from that most sweet-minded and truly apostolic man, the Lord Bishop of Fredericton, carries for the most part its own explanation. It deserves to go along with the Letter, which our readers have lately had before them, from our own noble and gifted Bishop of Maryland, as another testimony to the envenomed spirit of personal detraction, which has been found so often in company with Calvinistical excess as almost to establish a natural affinity between them. And, in truth, it has long seemed to us that Calvinism, save when, as in the case of the heavenly-minded Archbishop LEIGHTON, it is by strong Catholic infusions tempered and qualified into a nature other and better than its own, is singularly apt to freeze up the kindly sympathies, and eat out the common charities of life, and plant fangs and adders' teeth in their stead; thus having the same effect which so often grows from a very different cause:

> "But och! it hardens a' within,
> And petrifies the feeling."

At all events, we should not well know how else to account for the mind that has been shown towards the Bishop of Fredericton; a man of the utmost simplicity of character; kindly, considerate, and charitable in all his words and acts; of a remarkably mild and liberal policy; and in whom the free impulses of a most upright and gentle nature have been confirmed into steady principle, inasmuch that it is scarce conceivable how any one that knows him can ever suspect him of meaning other than he says. Surely, none could well be mad against such a man, but they whose greatest provocation is, the not being provoked, and who are never so offended as when and even because no offense is given. A shepherd of the true primitive stamp, we may safely affirm respecting him, that where he is known,

> "Detraction's eye no aim can gain,
> His winning powers to lessen;
> And spiteful Envy grins in vain,
> The poison'd tooth to fasten."

The Letter of his Rt. Rev. Lordship is addressed "to the Clergy of the Church of England, in the Diocese of New Brunswick." We need but add in this our preface, that in the course of his Letter the Bishop inserts and comments upon a letter written to him by Sir JOHN PAKINGTON, the late Colonial Secretary, requesting his opinion upon the state of the Church in his Diocese; and that this part of his Lordship's Letter is here omitted, as not being of much general interest.

FREDERICTON, Feb. 15, 1853.

REVEREND AND DEAR BRETHREN: Having received returns from most of the Parishes in this Diocese, on the subject of Diocesan Synods, to which you called my attention in the autumn of last year, the result appears to be, on the whole, unfavorable to the enjoyment of this privilege by our lay brethren. And I am sure you will agree with me, that, if the laity do not themselves desire to meet with us in Synod, and with us to consider and propose such measures as appear likely to promote the well-being of the Church, we should be the last persons in the world to attempt to force privileges upon others, which they do not wish to possess. In the United States, and in every part of the British dominions, men argue very differently, but this is not our case. However, as I regard the whole of this proceeding on the part of many persons as a misconception of the nature of Mr. GLADSTONE's Bill, and still more of my proposition to consider generally the desirableness of Synodical action, without committing ourselves to the details of that Bill, I shall set before you the information which I possess on the subject, and mention the part which I have taken in the matter, that everything may be clearly understood, except by those who are determined to misrepresent every action which is not done by themselves.

In the autumn of the year 1851, five of the seven Bishops of British North America met at Quebec, and adopted unanimously the following resolution, which, with the others then passed, was sent by me in the spring of 1852 to every clergyman in this Province. I may observe, by the way, that some little delay in the communication to the Clergy arose from our having forwarded our resolutions to his Grace the Archbishop, who intimated no disapproval of them, and even went so far as to express a "hope that we might enjoy the same privileges" (of meeting in Convocation) "which our brethren in the United States possess." I would also observe, that our resolutions were all forwarded to our absent brethren, the Bishops of Nova Scotia and Rupert's Land, who signified to the Bishop of Quebec their warm and cordial concurrence in all the main points touched on by us, thus proving happily, that there is no substantial difference of opinion amongst us. The Resolution to which I have just alluded is as follows:

CONVOCATION.—In consequence of the anomalous state of the Church of England in these Colonies, with reference to its general government, and the doubts entertained as to the validity of any code of Ecclesiastical law, the Bishops of these Dioceses experience great difficulty in acting in accordance with their Episcopal commission and prerogatives, and their decisions are liable to misconstruction, as if emanating from their individual will, and not from the general body of the Church. We, therefore, consider it desirable, in the first place, that the Bishop, Clergy, and Laity of the Church of England in each Diocese should meet together in Synod, at such times and in such places as may be agreed on. Secondly, That the Laity in such Synods should meet by representation, and that their representatives should be communicants. Thirdly, It is our opinion, that as questions will arise from time to time which will affect the welfare of the Church in these Colonies, it is desirable that the Bishops, Clergy, and Laity should meet in Council under a Provincial Metropolitan, with power to frame such regulations for the better conduct of our Ecclesiastical affairs as by the said Council may be deemed expedient. Fourthly, That the said Council should be divided into two houses, the one consisting of the Bishops of these several Dioceses, under their Metropolitan, and the other of the Presbyters and Lay members of the Church assembled (as before-mentioned) by representation.

In the discussion which has taken place on the question mooted in this resolution, the motives which led to it, and which are plainly avowed, have been studiously, and I think somewhat ungenerously, kept out of sight. We say that what has led us to favor this line of action is "the anomalous state of our Church in these Dioceses," "the doubts entertained of the validity of any code of Ecclesiastical law," and "the misconstructions put upon our decisions, as if emanating from our individual will, and not from the general body of the Church." We proposed as a remedy, a wider representation of Churchmen, and regular assemblies at stated periods, to collect their judgments, and agree upon things desirable to be done. May we not be believed, when we assert what our motives really are? Would not a little thought have convinced men, that we have trouble and vexation enough without seeking to involve ourselves in more trouble except for some grave cause, and that the weariness certain to attend us in the first meetings of Synodical assemblies, could only be recompensed by the practice of unity and godly love amongst our flocks, and by the maintenance of sound order and discipline? Is it not plain, that were it possible that seven Bishops of the Church of England should unite in dark and dangerous designs against the liberties of their brethren, the calling of public assemblies, in which the Clergy and Laity should meet, would be the most absurd of all possible methods to compass this end? But surely a little more charity might have taught the objectors, that to contrive, *by means of Synods*, (as has been publicly stated) to introduce some of the grossest errors of the Church of Rome into the Church of England, as it would be one of the silliest, so is it one of the most unlikely schemes for us to adopt, is foreign to the principles publicly by us avowed, adopted, and recorded, and I trust we may say, without arrogance, is contradicted by our known attachment to our formularies, and by the daily tenor of our lives.

I may, however, add on this head, that a simple, judicious, and accurate account of the reconciliation of a person to our communion from the Church of Rome, accompanied by a solemn form of renunciation of Tridentine errors, in detail, taken in great measure from a similar form prepared by Convocation, together with an account of a sermon preached by me on the same occasion, in the summer of 1851, in the Parish church of Kingston, in which I earnestly inculcated the doctrines of our thirty-nine articles, in opposition to the decrees of the Council of Trent, was refused insertion in the same newspaper, which has for some time past countenanced and published such charges as that just noticed. But to return to my narrative. In the spring of 1852, I went to England, and was there occupied (except during a severe illness) in the business of the Diocese. But during the whole of my visit I never saw Mr. GLADSTONE, nor had I any opportunity, had I been desirous, of concocting any plan for the introduction of Synods, with him or any other person. I was wholly occupied with other matters. I learned, however, that petitions against Mr. GLADSTONE's Bill had been sent home from New Brunswick, showing that the Bill was known, and must have been published, for surely no one would petition against a bill which he had never seen. On my return to my Diocese, I heard that both Mr. GLADSTONE's first Bill and his amended Bill, had been published and circulated in the Diocese.

In fine, I have been censured for withholding information of which everybody, who cared to read the newspapers, was possessed already. I have been suspected of concocting a plan, when I had never harbored the thought of it. I have been accused of replying to Sir JOHN PAKINGTON in a strain similar to that of my good brother of Quebec, when I never sent my answer. I have been blamed for not following the Colonial Secretary's advice to obtain an expression of public opinion, when the advice was never given. Even falsehood has been insinuated, because I asserted that I was not in communication with the Government, when, as I again assert, I was not at the time the question was put to me, in communication with it, and am not now, the only opportunity of putting myself in communication having unexpectedly gone by. I have been accused of entertaining a treasonable design against the Church of England, when I abhor the treachery, and am shocked at the imputation. I have been suspected of being a vehement advocate of Synodical action, when I only expressed an opinion favorable to it, without taking any active measures to promote it. Still I shall be ready to serve the members of the Church, and hope to serve them all, in a matter in which I feel assured the best interests of the Church are concerned, though I think they may find a much warmer advocate of Synodical assemblies of Clergy and Laity at the present moment, than

Reverend and dear brethen,
Your faithful friend and brother,
JOHN FREDERICTON.

BISHOP IVES ONCE MORE.

We are still in almost daily receipt of communications touching the case of Bishop IVES. We really do not see how the public can be edified by any further commentaries or agitations of the matter. From developments already made, and that, too, by those who are most interested to make out a clean case for Bishop IVES, it is abundantly clear that no one can allege his conduct to the discredit of the Church, or of any class of her members, without reflecting still greater discredit on himself. To reasonable and candid men no further argument, or explanation, or apology, can be needful: nothing, one would think, but stupidity or wilfulness can well resist the inference which makes all the loss to be on their side who have gained the man; and we would as soon think of arguing with a snowstorm, as of undertaking to convince the stupid or the wilful of anything that clashes with their foregone conclusions.

Such being our judgment in the case, we must perforce adhere to the position we took last week, and must be excused for letting the thing rest where it is. Of course it will not be construed as any breach of this rule, that we now give place to the following most admirable and conclusive letter from the Rt. Rev. the Bishop of Mississippi. Altogether authentic in its statements, in every word kindly to the person, and pertinent to the subject, nothing could speak with more fulness or more precision what has long been our sense and understanding of the matter: in short, it seems to us to fit the question all round, leaving nothing more to be said, and putting the case beyond the reach of doubt or cavil, unless with such who have other motives thereto than truth and reason can be made to yield.

To the Editor of the Mississippian:

DEAR SIR: The following extracts from a letter received two days since from a pious and intelligent layman of the Diocese of North Carolina, fully confirms the fears for some time entertained with regard to the late Bishop of that Diocese:

To-day's mail (Jan. 28th) brings us intelligence from Italy that *Bishop Ives has formally abjured Protestantism.* This has been expected some time; and the result proves the Bishop has either been playing the Jesuit and the . . . , or that he is a deranged man. I have charity enough to believe that his mind has been affected for some years. If it were not so, he would not, within the last ninety days, have drawn from his Diocese six months salary in advance to defray the expense of his trip to Europe.

When an individual sees fit, from any cause, to withdraw from one portion of the Church of CHRIST, and unite himself to another, it is too often the case that his late friends and associates turn upon him, and rend him without mercy. With so unkind and unreasonable a practice I will have nothing to do. If my brother or neighbor prefer the extreme of Romanism on the one hand, or Ultra-Protestantism on the other, to the safer middle ground of Primitive Gospel Truth, instead of backbiting or maligning him, I will only pray that the erroneous creed which he has chosen may not prevent him from making his "calling and election sure" against the last day." After thus disclaiming all unkind feeling towards my late Brother in the Episcopate, and praying that in the midst of the spiritual dangers which now surround him, his soul may be in the keeping of the Good Shepherd; I must respectfully beg a little further space at your hand, whilst I briefly allude to the cause of Bishop IVES' defection, and its probable effect upon his Diocese. And that your readers may know how far I am qualified to speak on this subject, I will simply mention that twenty-nine years of my ministry were spent in North Carolina, my native State; and that the far greater part of that time I was frequently and intimately associated with him who forms the subject of this painful communication.

When therefore in accounting for the apostacy of Bishop IVES, I say that *I have not, for the last five or six years, regarded him as a responsible man*, I speak from personal observation; and I use language, however serious, that will be well understood, and will create no surprise in the Diocese of North Carolina, nor in any other place where the Bishop has been familiarly known for some time past. Nay, in saying this I but repeat the admissions virtually made, by himself, by his confidential physician, and by one of his most intimate friends, to the Convention of his Diocese in 1851. Before a committee of twelve, appointed by that Convention to investigate the alleged offenses of the Diocesan, their Bishop appeared, and said that, "However humiliating it might be considered in him to offer, to the committee the statement he was about to make, yet a sense of duty to himself and the Church compelled him to do so." After mentioning a favorite idea which he had once entertained of uniting the Roman, the Greek, the Anglican and American Churches, he said that "This tendency of his mind toward a union of the Churches had been greatly increased by a *high state of nervous excitement*, arising from bodily disease or a *constitutional infirmity*; and that the change in his views (which had just then taken place) had been brought about in part by a more healthy condition of mind and body, but mainly by his having perceived the tendency of these doctrines to the Church of Rome."

The committee, in their report to the Convention, state that in addition to a letter from a scientific physician, an intimate friend of the Bishop, they had before them "statements tending to show that the Bishop has, for several years past, been in a state of mental excitement which has impaired his memory, and rendered quite uncertain the determinations of his judgment." An oral statement was likewise made to the committee by a distinguished layman of the Diocese, whose house had been a second home to Bishop IVES, "Showing that the Bishop's mind had been for several years past, from an attack of fever, *singularly affected*, so as to impair his judgment and enfeeble his memory, while other powers had been exalted: a state of mind well calculated to mislead its subject, and at the same time to expose him to gross misconceptions on the part of others."

These quotations are from the printed Journal of the Convention of North Carolina for 1851, and may suffice to show, in the opinion of that body, the *irresponsible* condition of their Bishop. And to this conclusion my mind is driven by that Charity that "hopeth all things." For, could I be induced to look upon my erring Brother in any other light, I would be forced, upon many grounds of *personal knowledge*, to think of him as I wish not to think of any other who names the name of CHRIST. It would be truly painful to me to be compelled to enter into particulars on this subject. I will only add that the unsettled condition of Bishop IVES' intellect, or rather of his moral judgment, has been a growing source of pain to his Diocese for several years, so much so as to incline both his Clergy and Laity to set him aside, or at least to appoint an "assistant" to him in the Episcopate. And nothing but his earnest entreaties and repeated recantations, joined to their own too kind regard for his feelings, prevented them from doing so on more than one occasion.

As to the probable effect of the apostacy of Bishop IVES upon the Diocese which he has so insulted and deserted, the following extract from the letters received within a few days may suffice.

1. From a Presbyter of high standing in the eastern part of the Diocese.

(Dated Jan. 23d.) Nobody seems to be alarmed (at the rumored defection of Bishop Ives) or to think of wavering for a single moment. Nor do I believe, should the rumor prove true, that the Diocese or Convention will have the least trouble whatever. There is not, so far as I can learn, the first symptom of any such apprehensions of trouble as existed two or three years ago.

2. From a clergyman in another part of the Diocese:

(Jan. 18th.) A letter has been received from Bishop Ives. He still suffers from neuralgia in the head and eyes. To my mind there is no doubt but that the hand of hereditary insanity is resting upon him. . . . This one thing you may rely upon: that the apostacy of Bishop Ives, should he fall away, will not affect the religious sentiments of a single individual in the Diocese.

3. From an influential layman in the largest Parish of the Diocese:

(Jan. 28th.) Some of the Romish papers are flattering themselves that Bishop Ives' apostacy will carry some of his clergy with him; but in this they are much mistaken. It will have no more effect in North Carolina than the intelligence that the Pope's . . . Already are our friends here and elsewhere looking around to see who may best fill the Bishopric from which he has fallen.

From a clergyman residing in the same city with Bishop IVES, but not addressed to me:

I have good reason to know the opinions and impressions of the Clergy of the Diocese. I speak with entire confidence, as far as one can be confident in such a case, that a truer body of men to a truer faith exist nowhere; that there is not the shadow of probability that a single one can be found who is likely to apostatize. Nay, I go further—I say, whatever the Bishop's influence may once have been, it is so entirely gone, at least for such a purpose, that I do not know, I do not believe there is a single man, woman or child now living in the Diocese, that is at all likely to follow his example.

To these extracts I will add, on my own part, that in passing through North Carolina in November last, I was grieved at heart to see the general disaffection of the Diocese toward their Bishop, on account of his many inconsistencies of conduct. All confidence was gone, and on every side the wish was openly expressed that he would resign; and thus open a way for the return of that soundness in the faith, and that mutual love and trust which had been bequeathed them by the honest and noble-hearted Ravenscroft.

In making this communication, Messrs. Editors, I trust that I do no violence in the law of charity either in the intention which prompts it, or in the language in which I express myself. I make no attack on Bishop IVES' character, nor do I ascribe to him any impure or unworthy motives in thus renouncing his high and holy commission in the Church of CHRIST. It is not for me to sit in judgment on his motives, however much I may and do condemn many things in his conduct connected with his abandonment of the True Catholic Faith. W. M. GREEN,
Bishop of the Diocese of Mississippi.

ASPERSIONS ON THE CHURCH.

A writer in the Louisville *Evening Bulletin*, who signs himself *Justitia*, has been saying a few things in reply to a paragraph in the *Presbyterian Herald*, which, one would think, must have led the assailant to suspect that in this case he had mistaken his calling. The article has been printed for separate circulation, and may be safely taken as a pledge that there is good timber to make churchmen of in Kentucky. The author manifestly knows where he stands, and why he stands there, and can make others see his reasons *feelingly*, if they give him occasion to do so. If, in the face of such a champion, the *Herald* do not conclude that "the better part of valor is discretion," then we shall hugely suspect him of being too stupid to know when he is soundly beaten. We subjoin a few paragraphs from the article by way of specimen and illustration.

The almost weekly desertion of bishops and presbyters from the ranks of their party to the enemy ought to make those who are left behind pause and ask themselves what the end of these things will be.—*Presbyterian Herald*, Feb. 3, 1853.

This bold paragraph is a painful illustration of the character of religious newspapers in our times. How many bishops have deserted the Episcopal Church for the camp of the enemy? for Rome or for Geneva? Almost weekly desertions would surely produce at least forty deserters every year. Now let the editor who professes such fraternal affection for the Church (when she was Protestant not merely in name but in truth also) count up all he has ever heard of in each order. Count the bishops first. How many last year? How many the year before? How many this *century*? How many since the *Reformation*? Come, Mr. Editor, give us the figures. An impartial public will compare your *assertion* with the *facts* of the case, and no doubt will render a true verdict.

One bishop, and only one, has deserted in all this time. Bishop IVES is the individual. In reference to that event, an Eastern paper says:

1. The known state of Bishop Ives' mind deprives the act of all moral force; for he is known to have *inherited* an unhappy tendency to insanity, and that for three years or more he has manifested this tendency on many occasions. 2. That, in accounting to his own convention three years ago for his approximation to Romanism, he himself affirmed, that the state of his bodily health had impaired the balance of his mind. 3. That the present apostacy has been accomplished through the artful and seductive machinations of previous apostates, to whom the Bishop had formerly stood in intimate relations, and who now availed themselves of his unhappy state of mind to consummate an act, base in itself, but which enables them to blazon to the world "a distinguished conversion."

Of those who rejoice in the act and of those religious newspapers which have professed to deplore it, how many will ever tell their readers that Bishop IVES was insane? And that he himself acknowledged his insanity about three years ago; and by making that plea he was pitied by his diocesan convention and his errors overlooked. Thus, the "almost weekly desertion" of bishops dwindles to only one since the Reformation, and he insane.

As to the "almost weekly desertion" of presbyters, there have been, in all of ten years, about twenty-four deserters, some of whom went to Rome, and others wherever they could suit their varying fancies. Of the two recent desertions in Kentucky, the presbyter went to the Presbyterians, the deacon to parts unknown—to some of the multitudinous sects of the country. Of the apostacies from the Episcopal Church to Rome, it has been clearly proved that nearly all in this country were reared outside of the Episcopal Church. Some of these came into the Episcopal Church in hopes of *reforming* her, and of making *such improvements* in her polity as would suit the genius of the age. Others, sick at heart with *progressive creeds* and *new forms of faith*, came into the Episcopal Church hoping to find such unity of thought on matters of opinion as that Church requires in matters of faith alone. Nearly all who thus came in found the truth, and remained firm on that rock. A few have left. They are few compared with those the Church has reclaimed from error. Of 285 ministers ordained by Bishop GRISWOLD, 207 came from other denominations. It is a fact well worthy the attention of the editor of the *Herald*, that more than 300 (which is about one-sixth of the clergy) are from the *ranks* of the *Presbyterians*.

UNITY OF FAITH WITH DIVERSITY OF OPINION.

The principle that diversity of opinion in the Church is inconsistent with any rightful claim, "to possess the pure deposit of the Faith," is, I conceive, the precise antagonist of the true Catholic idea, and the fruitful mother of the whole brood of sects. The Catholic idea is diversity in unity—the sectarian idea is unity in diversity. The human body is the type of the former, the polypus of the latter. The Calvinist allows no one to stand on his platform who does not think with himself and JOHN CALVIN. The Methodist requires an assent to the positions contained in the four volumes of Mr. WESLEY's sermons, published in 1771. These contain the standard doctrines of his religious connexion, and constitute rather a large confession of Faith, it must be admitted. The Romanist demands of you much more than either, an acknowledgment of the creed of Pope Pius, which itself makes necessary the belief of all apostolical and ecclesiastical traditions, and of all other things delivered, declared and defined by the sacred canons and general councils, and particularly that of Trent, besides what the process of development may bring to light in the future. Now it is quite clear, that no Church thus constituted can ever be truly Catholic. It can never quadrate with that infinite variety of mind and thought which God has seen fit to impress on the human family. The true theory of the Catholic Church is fixedness of faith and liberty of opinion. The Faith defined by certain brief and comprehensive formularies—the creeds, and opinion permitted to expatiate within these limits. See how it wrought when the Church was united on a truly Catholic basis. St. CHRYSOSTOM and St. AUGUSTINE were contemporaries, and have in all subsequent ages been recognized as to the two chief lights of the Church after the Apostles. Yet did St. CHRYSOSTOM teach such doctrines on the freedom of the will, and man's ability to serve GOD, as that it requires a large measure of candor and toleration to distinguish them from Plegianism, while St. AUGUSTINE on the other hand, was, if not the author, certainly the most eminent champion of the pedestinarian theory. The two could not have lived together in any communion now existing, unless it were in the Anglican Church, or one of its branches. The fate of the Jansenites warns us what would have become of St. AUGUSTINE at Rome, had he risen up in that communion in the last three centuries. The feature then in the policy of the Church which so offends you, i. e. its toleration of diversity of opinion, is to me one of the evidences of its truly Catholic character, as it is, with a faithful adhesion to the old Catholic symbols.—*The Register.*

COMMUNICATIONS.

"B. T. O." came to hand too late for insertion this week.

For The Churchman.

THE SEVENTEENTH ARTICLE—NO. 1.

Calvinists, whether within the Church or beyond her pale, appeal to this article as supporting their doctrinal views of election, as teaching that certain persons are chosen directly and certainly to eternal life, while all others are positively doomed to eternal death, or left to damnation. This they consider their strong ground in our standards, maintaining that it admits no other than their interpretation. Firmly convinced that the theory of CALVIN is not scriptural—that it is diverse from the spirit of the Church, and that all her teaching is harmonious, I propose to consider the article as though standing by itself; believing that as its own interpreter, it inculcates the doctrine of an ecclesiastical election to the privileges of the Church, made by GOD for the purpose, that those so chosen may obtain the heavenly rest, but that the elect may forfeit all benefit of their election.

The last paragraph of the article contains a direction as to the manner in which we are to receive those divine promises, appealed to as the foundation for either view on this subject. Such direction must involve the principle on which the whole article is constructed. The words are, "We must receive GOD's promises in such wise as they are generally set forth in Holy Scripture." This statement is said to mean that we are to confirm our faith, and comfort our souls by the usual tenor of GOD's promises, not allowing our minds to be distracted by a few passages of Scripture variant from this usual meaning. And if the sense of "generally" as here used, be the same with "commonly" or "usually," such indeed must be the correct exposition of these words. But if we examine the idea involved in the interpretation, we shall find it amounts to this: that the language of Him who is perfect truth, inculcates one thing here and another there; and that we are to accept a declaration, not simply because He has made it, but because He has made it more frequently then He has made one differing from it. If those who framed our articles meant any such thing, thus allowing the Bible to be discordant with itself, they would rather deserve the name of Infidels than of Christians.

The articles were originally composed in Latin, in which language are terms agreeing with the sense above given to the word "generally," but none such are used in the Latin draft. The one employed there signifies "universally," or more exactly corresponds to our scientific use of the word genus—a division or class. By those, then, accepting this article as a guide, the promises of GOD are to be received as addressed to a class—the members of the Church to which they were given, christened men. And this is after the manner of Holy Writ, in which the divine promises are not made to particular persons, except as they are true to the required character of that class to which these pledges are given, or are faithful to their Christian privileges.

Our idea may be illustrated by a reference to St. PAUL's epistles. He, writing to whole churches in different places, declares unreservedly of the members of those churches,[*] "Ye are fellow citizens with the saints, and of the household of GOD, built upon the foundation stone, in whom ye also are builded together for an habitation of GOD, through the SPIRIT." [†]"Ye are all one in CHRIST JESUS, and if ye be CHRIST's, then are ye ABRAHAM's seed, and heirs according to the promise. Because ye are sons, GOD hath sent forth the SPIRIT of HIS SON into your hearts." None claim that all thus addressed were holy men, for whom everlasting life was certain; the whole tenor of the epistles is too plain for such a supposition. The doctrine of baptism, as taught in our articles, liturgy, and offices, would assist in reaching the mind of the Apostle, but being precluded from referring to them by our design, and wishing to limit the discussion to as narrow bounds as possible, we take lower ground. We simply maintain, what perhaps none will deny, that these persons were so addressed, because members of that society, of which, as a body, the words were descriptive—of that society which is holy in its calling and ultimate object, which was erected, [‡]"that Christ might present it to Himself a glorious Church, and holy and without blemish;" in a word of the Church.

In the same manner this article teaches that "the promises are to be received as they are set forth" to a class, as addressed to members of the Church, which can never fail from its object, however individuals may fall away. The predestination spoken of, relates to men as members of the "Holy Catholic Church," which, though particular members may forfeit their privileges, shall never be overborne by "the gates of hell."

Having thus, in the article itself, the principle for its elucidation, we shall find every word of the same significant and plain. Each word is true of the Church, in its corporate capacity, or as a body, while some of its members may make them void in their own case by sin.

P. T. B.

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[*] Eph. 2: 19-22.
[†] Gal. 5: 28-29, 4: 6.
[‡] Eph. 5: 27.

For The Churchman.

HOW TO KEEP LENT.

MR. EDITOR: I was much moved in meeting at the Depository of our Sunday School Union, with a Jersey City Layman, who seemed to come as directly to me with a supply for my wants, as though he were led there blindfolded by an angel from heaven.[*] Hardly yet on the verge of old age, yet being without a parish, and having a household to provide for, the care of to-morrow at times makes me sad. On Sunday last, being in the neighborhood of St. George's church, a relative suggested that we should go and hear that distinguished minister of CHRIST, the Rev. Dr. TYNG. His text seemed so appropriate to a state of despondency—St. Matthew 6: 26—it was very comforting. And then, as if the more deeply to impress upon the mind of one who is less than the least of CHRIST's ambassadors the unfailing providence of GOD—of that love which follows us in our waywardness, through all the changes and chances of this mortal life, and to strengthen him for the great work committed unto him, the work of the ravens of old was performed in as unexpected a manner. The Jersey Layman asked his pastor if he had two coats. Answering in the affirmative, he reminded him that as it was now Lent, perhaps he would rejoice to part with one for a brother clergyman, who, but for the wise provision of the Church in the use of decent vestments, could not officiate. The clerical brother said he never had an old coat—that is, he always gave it away before the grasshopper became a burden to it. Throwing aside all mawkish delicacy, the wardrobe of the poor brother clergyman was pretty well replenished with many useful and comfortable things. When he arrived at home with his bundle, the children came dancing to the door, telling of the strange and delightful things which had come to pass. The Express wagon from Brooklyn had arrived with a load of provisions from an unknown hand,[†] a barrel of flour, a large ham, a bag of buckwheat, and some rice, sugar, coffee, and tea. How holy and beautiful is Lent, when it opens the natural grasping hand and quickens the lingering footstep.

Ἀγάπη.

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[*] The same Christian gentleman was earnestly engaged in the pious work of a subscription for the afflicted widow of the lamented OGILBY.

[†] A warden of St. ——, a friend whispers.

For The Churchman.

"CONSISTENT PROGRESSION."

MR. EDITOR: The *Southern Churchman*, to the reverend editor of which Bishop WHITTINGHAM lately addressed his pungent and searching letter, does not even acknowledge the receipt of the Bishop's communication. The editor, however, endorses by republishing the remarks made by the (Dutch Reformed) *Christian Intelligencer*, on the Rev. EVAN M. JOHNSON's sermon on Sectarianism! Where will "consistent progression" lead the editor of the *Southern Churchman*? Will he follow in the wake of Messrs. SHIMEALL and AYDELOTT? Q.

THE CHURCHMAN.

NEW YORK, MARCH 5, 1853.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address.

LENTEN THOUGHTS.

CONQUEST BY SUFFERING.—By the order of the Church the minds of her children are at this time especially drawn to the preliminaries of our SAVIOUR's Passion, as yielding the most pregnant and forcible persuasives to bring our spirits under His gracious discipline. For in the work of Redemption there was not only something to be done for man, but also something that should move and induce him to do: there was both a way to be opened for his return, and a virtue and efficacy put forth that should draw him to walk therein. And as the Incarnation involves in a special sense what may be termed the *principle* of the Atonement, in that it reproduces for our nature that covenanted participation of the Divine in which it originally stood, and by which it was advanced to the prerogatives of a supernatural strength and beauty; in like manner the Crucifixion unfolds all such motives, is divinely eloquent of all such invitations, as are most apt and effectual to work in us the will to seek for what the other provides. Thus what the one renders possible, the other does all that can be done to render actual: that is mainly operative *for* us, this *within* us: there a work was done that is powerful in our behalf, whether we avail ourselves of it or not; here, a work powerful upon us, to kindle, actuate, and energize whatsoever of spiritual life and faculty yet remains in our nature.

Perhaps we need not stay to remark, here, how on this ground the Incarnation and the Crucifixion may be said in some sort to divide between them the sacramental and the moral efficacy of the Gospel; and how the laying exclusive stress on the latter has eventually proved the germ and rudiment of that rationalistic doctrine which either ignores or positively repudiates the sacramental principle.

To those who are used to view effects in their causes, and consequences in their principles, these observations we trust will not seem altogether impertinent or misplaced, as a sort of introduction to what follows.

For nearly a year before His Passion our LORD's preaching ran a good deal upon the text of suffering. Soon after His second feeding of the multitude it is said, "From that time forth began JESUS to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." On which occasion St. PETER having remonstrated against this proposition, He told them in answer, that suffering was to be the portion not only of Himself, but of all who would be His disciples. And at the time of His transfiguration, when there appeared two men in glory, and talked with Him, a part of their speech was concerning the decease which He was to accomplish at Jerusalem. Not long after, He again made His disciples exceedingly sorry by recurring to the same sad and doleful topic. But because this was an unpleasing lesson, and quite at variance with the hopes which they had entertained themselves with and set their hearts upon, therefore they could not understand it: for when the mind is prepossessed with a secular interest or fancy, it is apt to construe all other notices to the sense of such prepossession; or, if they be palpably irreconcilable therewith, to pass them by as altogeter mysterious and unintelligible.

Our LORD's disciples, regarding Him as the MESSIAH and the King of Israel, could nowise conceive how His being such might consist with His wearing no crown on earth but one of thorns. Nor is their not understanding or misunderstanding of His discourses thereon to be wondered at. For all those discourses culminate in the proposition, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it;" a proposition so repugnant to worldly sense and expectation, and so paradoxical in the eye of carnal wisdom, that nature comes not into it without a long discipline of grace.

How the cross could turn to a sceptre whose sway should penetrate to the remotest borders, and outlast all the kingdoms of this world; how the groans of the SAVIOUR bleeding and dying thereon could deepen and swell into a song of triumph that should encircle the earth, and reverberate to the end of time; was indeed a thing as mysterious and incredible, before it took place, as any of the miracles recorded in Holy Writ. And even now, after it has become a fact, so far forth as time hath been given, the thing is as hard to be accounted for on the principles of natural reason, as the deepest mysteries of our faith. It is an ever-growing proof that a power above the world has entered into the world's history; and it stands before us, and thrusts itself upon us, here, and there, and everywhere, as something tougher of explanation, unless we grant the truth of Scripture, than any or all of the statements which Scripture contains. Reason as we may, sophisticate as we can, still the Gospel, and the Church which is its corporate life, its visible, organic habitation, is actually here, an irresistible, inexpungible *fact*; and that this time-defying Institution should have been thus produced and perpetuated without a miracle, is itself the greatest miracle of all. Even human reason will tell us rather to believe all the miracles with which this world-shaping power is recorded to have been ushered in, than that such a work could be done by any power not thus authenticated and approved. In other words, the continued being, the unbroken strength, nay, the still-spreading life and still-onward growth of the Christian Commonwealth—a thing immutable in a world where all else is mutability—this, surely, is a greater infringement of nature's laws, a more palpable contradiction to preceding experience, than the mighty works that are alleged to have attended its beginning. In the face of such results, to argue against the principle, what is it, but shutting one's eyes to put out the sun?

It is not strange, therefore, that our LORD's disciples, having rightly fixed their minds on glory and triumph as the end of their MASTER's course, should have been so hard to learn by what means that end was to be reached. That the MESSIAH was to suffer, the Just for the unjust, to the end that He might restore the guilty to the condition of innocence; that His blood was to be the seed of an everlasting kingdom; nay, that in His very suffering itself, undertaken from love, and voluntarily borne, there was to be a secret mysterious potency, a divine beauty and omniprevalent charm, before which the strengths of sin and death should break and melt and fall away; all this was not more true in itself, than hard to be understood. Nor was all this more difficult for the disciples to learn, than important for them to know. Therefore it was the MASTER recurred to the subject so often and dwelt upon it so much in the bosom of that little apostolic circle; thus gradually beating down their fond hopes of worldly power and splendor, and planting and leading up better ones in their stead. It was manifestly needful that He should tell them again and again what was coming to pass, that when it came they might remember His words, and in that remembrance find the strength they would want; that, being prudently forewarned, they might be suitably forearmed; and lest, in the surprisal of a too sudden and unlooked-for catastrophe, they might rather be scattered away than knit closer to Him. In their simple, guiltless love for so kind a TEACHER, whose mighty works they had so often seen, on whose words they had so often hung, and whose tenderness had filled them with pious awe, they could scarce conceive the possibility of such a spirit in their countrymen as would delight in crushing Him: and there was danger lest, when the event came, they might rather doubt the wisdom of their love, than suppose there could anywhere be the malice to hurt such an one as they had taken Him to be.

Such was both the difficulty and the necessity of bringing the disciples to a due anticipation of the things that were at hand. And when the repetition of the sad tale had the effect of filling them with sorrow, this was a sign that they had at length caught some glimpses of the MASTER's true meaning, and that already the beginnings were made in them of a preparation to meet and withstand the shocks that were forthcoming. And though they could not fully comprehend the prophecy till they saw the fulfilment, yet when the fulfilment came their thoughts would naturally revert to the prophecy, and they would interpret His words by the light of the corresponding events: they would see that what He suffered was known to Him long before; that He submitted to it voluntarily, and as a part of the errand whereon He came, not because He did not expect it or could not avoid it; and that the reason why He had not told them of these things sooner was because they could not bear them. And it is very considerable that when the announcement came, it was not made to all the disciples, but only to the Twelve, those whom He had armed and prepared with special corroborations of faith. He took them apart from the rest, and, because they already knew more than the others, gave them lessons too hard for the others to digest: the severities of His doctrine being then, as now, not for those who observed Him at a distance and hung loosely on His teachings, but rather for such as drew closest to Him, and were admitted to rest in His bosom. For, indeed, that which, by reason of their greater health, was medicinal to the latter, might and probably would be poison to the others. Thus the Twelve were gradually educated into the great mystery of conquest by suffering; that in the shames and agonies of the cross, undergone from choice and in love, there was a virtue that would repair the blightings of sin, and outwrestle the powers of death. And thus, along with the knowledge of what they were to encounter, was planted and cherished and intertwined the strength and grace to overcome.

In all which we may see how true it is, that those thoughts which dwell in sadness, and are married to grief, and lie at the foot of the cross, have the wisdom of recollection, and the temper of sobriety, and are the best securities against the levity of a dispersed and vain spirit. Yet even after the last solemn warning given to His disciples, with all the previous fitting of their minds to the matter and style of it, still their thoughts were not so moulded to the quality of His prediction but that such of them as were deepest in His books applied to Him for precedence in His kingdom. Which shows how fondly their hearts clung to their old hopes, how hard it was to give them up, and how necessary even for them, the best taught, the most loving, and the most beloved of all His followers, was that awful lesson of the cross, so soon to be set before them. Yet it would be considered that their minds were not so dark as that they would rather leave Him than want the satisfaction of their desires. They had already been so long and learned so much with this heavenly Patron, that no other place on earth seemed like home in comparison of Him: they wanted first to be with Him, then to have preferment with Him. In truth, they were ignorant of what they asked; but they knew something of what they had received: and they had no thought of giving up this precious knowledge upon the denial of their foolish request: they were able, or at least in the way of becoming able, to drink of the cup that He was to drink of, and to be baptized with the baptism that He was to be baptized with. O, weak, and yet strong disciples! for all along, while opening to them the terrible future, He had been secretly infusing into them the strength to meet it, imperceptibly loosening and stripping off from them the robe of worldly expectations, and replacing it with His own robe of righteousness.

This conduct of the disciples yields a most apt and edifying illustration how much of evil still remains and wrestles even in those in whom the good has wrought most truly and effectively. With an unerring Guide, and an unquestionable desire to follow Him, yet there was somewhat in them that still caused them to wander and err. And how lame would have been the judgment that, on the basis of this their folly, should have argued in them a rooted disaffection to the truth. Far greater was the discernment as well as the charity of Him who, beneath a covering of much perversity and more infirmity, still saw in them a living spring and principle of good. In the words of good Bishop HALL—"These two disciples were not so disciplined by their continual conversation with CHRIST, hearing His heavenly doctrine, seeing His divine behavior, but that their minds were still roving after temporal honors. Pride is the inmost coat, which we put off last, and put on first. Who can wonder to see some sparks of weak and worldly desires in the most holy of men, when the blessed Apostles were not free from some ambitious thoughts, while they sat at the feet, yea, in the bosom, of their SAVIOUR?"

THE CHURCH ABROAD.

ENGLAND.—The *Evening Journal* of Feb. 11th, gives a short account of the annual meeting of the Oxford Church Missionary Society, which was held at the Town Hall on Tuesday evening the 8th; the chair being occupied by the Marquess of BLANDFORD. The claims of the Society were advocated by the Chairman, the Vice-Chancellor of the University, the Rev. R. C. HALES, the Rev. J. TUCKER, and others. The most considerable item in their proceedings is the following Resolution, which was unanimously approved.

That this meeting, being reminded by the nearly expiring charter of the East India Company of that memorable renewal which opened their vast dominion to missionaries, congratulate them on the formation of native congregations in the provinces of Madras and Bombay. They rejoice that they are now taking possession of the Punjaub, and hope that their spiritual weapons will soon prove mighty to the pulling down of Mahometan self righteousness and Brahminical subtlety, and to bringing into captivity every thought to the obedience of CHRIST, the power of GOD and the wisdom of GOD.

CONVOCATION.—The two Houses of the Convocation of Canterbury will meet at the Jerusalem Chamber, on Wednesday, Feb. 16, to which place and day they stand prorogued. In pursuance of a gracious intimation from the Queen to the Archbishop of Canterbury, the address of the Convocation will be presented to Her Majesty at one o'clock at Buckingham Palace. In the Upper House it is expected that a question will be raised as to the right of the Colonial Bishops, as Suffragans of the See of Canterbury, to sit and take part in its deliberations; Five Colonial Bishops being at this moment in England—viz., Dr. BROUGHTON, Bishop of Sydney; Dr. GREY, Bishop of Cape Town; Dr. FIELD, Bishop of Newfoundland; Dr. D. G. DAVIES, Bishop of Antigua; and Dr. MOUNTAIN, Bishop of Quebec. In the Lower House the committee on *Gravamina et Reformanda* will, it is said, present an elaborate report. In both Houses, it is believed, an extension of the Episcopate, an addition to the number of Archdeaconries, and an improved system of Clerical and general education, and the heads of a Church Discipline Bill, will be brought under consideration. It is not impossible, likewise, that the question of the Archbishop's *sole* right of prorogation may be raised, in the event of his Grace proposing to put an end to the deliberations by an act of prorogation without the consent of his Suffragans; Opinions having been obtained from eminent legal authorities, according to which the Metropolitan is bound both by law and custom to take on the question of prorogation the opinion of his Comprovincials.

The Convocation of the Province of York will not meet on this occasion, standing prorogued to Wednesday, the 18th of May.

Society for Promoting Christian Knowledge.—Among the members present at the monthly meeting of the Society for Promoting Christian Knowledge, was the Bishop of Newfoundland (Dr. Field), who has lately arrived in England. A number of grants were made in aid of various colonial dioceses. Donations and legacies to the amount of £715 were announced, and 55 new members elected.

Sons of the Clergy.—The Archbishop of Canterbury has fixed Wednesday, May 11th, for the celebration of the 199th anniversary festival of the Sons of the Clergy.

Return of a Pervert.—The Rev. J. M. Jephson, formerly Curate in Leeds, who some years ago seceded to the Church of Rome, having since returned to the Communion of the Church of England, has been formally restored to the ministry by the Bishop of Norwich, with the cordial concurrence of the Bishop of Ripon.

The Archdeaconry of Northumberland.—Owing to increasing infirmities, Archdeacon Raymond is about to resign the Archdeaconry of Northumberland, together with his stall in the Cathedral. He is to be succeeded by the Archdeacon of Lindisfarne.

The Rev. G. Gorham.—Complaints are made of the delay which has occurred in opening the new parish Church of Brampford Speke, and which is attributed to the fact that the relations between Mr. Gorham and his parishioners are not of that friendly kind which ought to exist between a Clergyman and his flock. At a dinner to which he invited all the tithe-payers except the two Churchwardens, only one of the tithe payers is said to have attended.

The Church and the Committee of Council.—In answer to an inquiry from an Incumbent of a large parish, Archdeacon Denison has given the following account of the present state of the Management Clause question:

The Minute of June 12, 1852, which is the only thing in existence in the shape of a concession of Church principles on the part of the Committee of Council, and which it is now said is about to be rescinded, says nothing about the *appointment* of the master or mistress, but only about the power of their *suspension* by the Clergyman, upon certain grounds, pending the appeal to the Bishop.

The value of that Minute, besides the fact of its being a concession, is that—1st, it gives the Clergyman the control over the teachers and the books—though it does not give him, as it ought to have done, the appointment; 2d, that it proposes to give the Church of England the same freedom of choice, *and no more*, that has been given to the Roman Catholics.

I am very sorrowfully compelled to give it as my distinct advice, in all cases in which my advice is asked, that Churchmen, whatever may be their wants and necessities, should now have nothing to do with the Committee of Council on Education; and that they should refuse to have anything to do with it, under any circumstances, so long as it interferes with their legitimate liberty. This it still does in several most important particulars, and I am afraid is likely to do so in more. Surely all of us may unite in a demand that we shall, at least, be as free from control external to the Church of England as the Roman Catholics are from any control external to their own Church. But all members of the Church of England, who accept a Management Clause under the existing relations between the Church and the Committee of Council on Education, do what in them lies to secure the establishment of the external control of the Committee of Council.

Ireland.—On Sunday the 6th, a Popish student, who had nearly completed his divinity course, and, as a preparatory step to the priesthood was to have received the *tonsure*, abjured the errors of Popery, and signed the renunciation roll of the Priests' Protection Society, after which he was admitted to the Holy Communion in St. Thomas's church, Dublin, by the Rev. F. Scott.

The Irish Church Temporaries.—Mr. Sergeant Shee has published the draft of a bill to alter and amend the law regulating the Church temporalities in Ireland; in a letter announcing the fact he says:

"It must be plain to every one who reflects upon the subject, that little progress can be made in the satisfactory settlement of the Church question, or the promotion of religious equality, until a scheme of Church reform is adopted, as an object to be struggled for, which shall, on a fair consideration of the claims of the three religions professed in Ireland, appear to be conceived in a spirit of justice, and thereby recommend itself to the pious, the prudent, and the charitable of all communions. It is now, I think, five years, since Sir George Grey taunted the representatives of Irish Catholic constituencies with clamoring for Irish Church reform without producing any plan for its accomplishment. We shall make but a poor figure in the House of Commons if we again expose ourselves to such a reproach."

THE CHURCH AT HOME.

Our desire is, under this heading, to present, as early and as fully as practicable, whatsoever items of ecclesiastical intelligence may be gathered from all parts of the American Church; that each of us may have the chance of seasonable information as to what all are doing, and how all are getting along. To this end we solicit communications of Church news from all quarters, promising on our part that all such, when duly authenticated, and from responsible parties, shall be promptly and carefully attended to. Of course we refer to such matters as confirmations, ordinations, institutions of ministers, consecrations of churches, movements connected with Church education, diocesan conventions, acts of discipline, &c., &c. *The Churchman* has more or less of circulation throughout the United States; and we are determined to spare no reasonable pains to make it a punctual and reliable organ of news from all parts to all parts of the Church; deeming it better to have our thoughts busied with what is actually done, than with reasonings and arguments and speculations as to what this man or that ought to do or to leave undone. This course has one great advantage, in that facts are much less apt to generate discontents and dissentions, than abstractions, which are evermore becoming as thorns in their sides who overdrive them. We shall be in less danger of growing uncharitable and intolerant towards those who differ from us in opinion, when we see the cause thriving in their hands; unless, peradventure, we have fallen into the ugly state of preferring our opinions to the prosperity of the Church.

Massachusetts.—On Friday the 25th ult., at Trinity church, Boston, the Rev. John P. Hubbard of Nottingham, and the Rev. Archibald Morrison of Worcester, were admitted to the Priesthood by the Right Rev. the Bishop of the Diocese. The sermon was preached by the Rev. Dr. Stone of St. Paul's church, Brookline; who, also, together with the Rev. Messrs. Allen, Burny, Jerome, and Smithett, joined in the laying on of hands.

The Wardens and Vestry of St. Paul's church, Boston, have unanimously voted to proffer to their Rector, Dr. Vinton, a leave of absence for six months, to enable him to visit Europe, at such time during the present year as may suit his pleasure, and moreover to continue his salary, and supply the pulpit during that period, and to present him with a sum amply sufficient to pay all the expenses of his journey.

Illinois.—On the Second Sunday in Lent, February 20th, in Trinity church, Chicago, the Right Reverend Bishop Whitehouse admitted Mr. Joseph W. Pierson to the Holy Order of Deacons, on presentation by the Rev. Charles Reighley of Rockford; the Rev. Messrs. Kelley, Chase, Clarkson, and Swope, also being present and assisting in the services. The Chicago *Daily Tribune* closes its account of the matter thus:

This ordination is the first ever held in the Diocese by Bishop Whitehouse. The church was filled with an attentive audience. The sermon was an eloquent defense of the claims of the ministry, especially upon the kindness and charity of the people; strongly rebuking the tendency in the popular mind to pass severe censure upon the *minister* on account of the infirmities of the *man*, concluding with a solemn and impressive charge to the candidate.

Western New York.—The Right Rev. the Bishop held the Lent Ordination in Trinity church, Geneva, on Sunday, February 20th; at which time the Rev. Peter S. Ruth was ordained to the Priesthood. The sermon was preached by the Rev. Mr. Leeds of Utica, the candidate presented by the Rev. Dr. Wilson of *Hobart Free College*, both of whom united in the imposition of hands. The Rev. Mr. Ruth is the missionary at Catharine, Havana, and Jefferson, Chemung county.

Alabama.—An ordination was held by the Right Rev. N. H. Cobbs, in St. John's church, Montgomery, Alabama, on the 16th of February, when the Rev. Stephen M. Smith was admitted to the Holy Order of Deacons. The sermon for the occasion, strongly setting forth the claims of the Apostolic Ministry, was preached by the Rev J. H. Ticknor, by whom also the candidate was presented.

Delaware.—On Quinquagesima Sunday, February 6th, in St. Andrew's church, Wilmington, Delaware, James Albert Harrell, M. D., of the Diocese of North Carolina, was admitted to the Order of Deacons by Bishop Lee, acting at the request of Bishop Whittingham. The candidate was presented by the Rev. Samuel C. Brinckle, and the sermon preached by the Bishop.

Wisconsin.—On February 13th, First Sunday in Lent, the Right Rev. the Missionary Bishop of the North-west, visited Grace parish, Madison. In this place, which is the capital of the State, there is, as yet, no Church edifice. Services are held in the court room. The Bishop preached to a large and attentive congregation at Morning and Evening Prayer; administered the Holy Communion to forty-five persons, and six persons ratified their baptismal vows in the Apostolic rite of "Laying on of hands."

Racine College, which has opened so auspiciously, under the Presidency of the Rev. Roswell Park, D. D., has already twenty-nine students. Its immediate want is an adequate building, which we hope it will not long need the funds to erect. The Rev. J. H. Nichols is now at the East, endeavoring to raise funds for this purpose. He presents a strong claim.

FOREIGN.

During the past week the steamships *Arabia* and *Humbolt* have arrived from England, bringing our London dates up to Feb. 14. The *Humbolt* came through in twelve days, having left Cowes the 16th, and reached New York the 28th. Among her passengers were J. R. Croskey, Esq., U. S. Consul at Cowes and Southampton; Mr. Joseph Maggelan, Secretary to the Spanish Legation at Washington; and Mr. Francis Pulsky, the intimate friend of Kossuth. The news from various parts of Europe is of an unusually exciting and important character.

England.—Our readers may remember that Parliament stood adjourned from Christmas till the 10th February. Both Houses met on Thursday, according to the adjournment, the attendance being rather below the common average. Bills looking to certain legal improvements were brought forward by Lords Campbell and St. Leonards, and read for the first time. The Lord Chancellor said that on Monday he should state the course to be pursued by the Government in regard to law reform. The House being about to adjourn, Lord Derby rose for the purpose of gaining some intelligence as to what policy the Government were going to pursue. He thought the intentions of the Ministry should be made known, though he admitted that it would be more fair to infer their principles from their measures, than to ask for any general statement of them in advance. In regard to law reform, he hoped they would follow the example of his friend, Lord St. Leonards; and he was quite sure there were no hands in which that cause might be more judiciously left, than those of the noble and learned Lord now on the Woolsack. As for those with whom he had the honor to act, he would venture to say that nothing would give them more satisfaction than to be able to co-operate with Government in carrying measures useful to the country; but they wished to know whether the measures proposed would be such as a conservative opposition could in conscience approve. Lord Aberdeen said that on forming the Government he had laid before them the principles on which it was based; but as most of the measures would be originated in the House of Commons, he believed it would not be according to precedent to have them announced in the House of Lords. Lord Derby made one or two further efforts to squeeze out some information, but as nothing seemed to be forthcoming the House adjourned.

In the House of Commons, after several notices of motions had been given, Lord John Russell said it was not his intention to announce the principles of Government, a statement of that kind having already been made by the noble Lord at the head of the Ministry. All he should do would be to state what measures would be brought before the House. The Government intended, as soon as the estimates were laid upon the table, to bring under the consideration of the House various important questions. With respect to the Navy Estimates, they hoped on Friday se'nnight to be able to ask the House to resolve itself into committee for the purpose of considering them. The Army and Ordnance Estimates would follow. There would be no increase of the men in the Navy, Army, and Ordnance, beyond the number voted before the Christmas holidays. With regard to any increase in the estimates, reasons would be given for that increase when the estimates were brought forward. The measures which they proposed to bring forward immediately after, would be, in the first place, a Bill to enable the Legislature of Canada to dispose of, with a due regard to existing interests, the Clergy Reserve Lands of Canada. It was also the intention of the Government to propose on a very early day, that the House do resolve itself into a committee of the whole, with the view of considering the disabilities at present imposed upon our Jewish fellow-subjects. On the subject of education he had certain propositions to make, which, if adopted, he thought would very greatly promote education, but he would not state them until the estimates had been voted. After having stated the views of the Government on that subject, and on the measures to be proposed respecting the condition of the poorer classes, he should state the course which the Government intend to pursue with respect to the report made by the commissioners appointed to inquire into the condition of the Universities of Oxford and Cambridge. The Government intended to carry into effect the intention of the late Government as to putting an end to transportation to Australia, but it would be necessary before the cessation could take place, to look seriously at the question of secondary punishments. It was determined also to send no more convicts to Van Dieman's Land. Immediately after the Easter recess, or as soon as possible after the financial year shall be concluded, the Chancellor of the Exchequer would submit the financial statement or budget. The Lord Chancellor would state in a few days the measures proposed in regard to legal reform.

A question of much interest was put to the Foreign Secretary by Sir R. H. Inglis on Friday. He referred to a decree issued by the Spanish Government the last year, which forbids any stranger, whether residing in Spain or passing through it, to profess any religion but the Roman Catholic. So far as regards Spanish subjects, he admitted that this was not a fair subject for the House: but in regard to others, he thought it due to their character as Protestants, and even as Englishmen, that such an interdiction should not be allowed to pass unnoticed. In reply, Lord John Russell said it was quite true that there existed in Spain such a law. That his predecessor in the Foreign Office has asked for an explanation of this decree. That Lord Howden, in his answer, said he had been officially informed that the decree in question did not in the least change the practice which had hitherto been followed.

On Monday the 14th, Lord Clanricarde in the Upper House, and Mr. Disraeli in the Lower, asked certain questions in reference to a speech of Sir Charles Wood's at Halifax, in which the conduct of the French Emperor was attacked and held up to public execration. Sir Charles being absent, Lord John Russell in the Commons, and the Earl of Aberdeen in the Lords, replied in effect that Sir Charles regretted his incautious expressions, but used them as a commentary on universal suffrage in France, not as personally offensive to the Emperor. Mr. Cobden then called attention to a letter by Lord Edgecombe, affirming that the naval armaments in France were to be employed against England. Lord John doubted the correctness of the information, and said that the relations existing between the two governments were of the most friendly character, and that the British Cabinet had not thought it best to remonstrate against those naval preparations, as they seemed no greater than France as a maritime country required.

The General Assembly of the Free Church of Scotland have a "Committee on Popery." This committee has sent repeated memorials to the government, touching the case of the Madiai. To the last of these memorials Lord Aberdeen has sent an answer, stating that "representations have been repeatedly addressed to the government of the Grand Duke on behalf of these Tuscan subjects," and that "a strong remonstrance was very recently made through her Majesty's Minister at Florence." His lordship concludes thus: "I have only to add that her Majesty's Government will lose no opportunity of protesting against an act so much at variance with the civilization of modern times; and will use all justifiable means to procure the liberation of these two unfortunate persons."

Some question is still made whether Lord Aberdeen be a Churchman or a Kirkman. A correspondent of the *Guardian* has the following: "I observe that the Premier was elected a member of the Society for Promoting Christian Knowledge in the year 1825, and that at that time he was 'a well-affected member of the United Church of England and Ireland as by law established.' At least, a subscribing member must have certified that he 'verily believed' such to be the case before his election, unless the terms of admission to the society were then different from what they are now."

France.—In our last it was stated that the Emperor had amnestied some thousands of state criminals. It now seems that all this was but a sort of prefatory flourish to usher in fresh outrages. On the morning of Sunday, the 6th ult., about fifty persons were suddenly arrested and thrown into prison. Among them were St. Priest, Rovigo, Pierre, Mirabaud, and several Germans and Italians. After a short time several of the arrested were set at liberty. One of these was St. Priest, who, on being told that he might go, indignantly asked why he had been seized. The answer was, that it was "a mistake." Many of these victims were, or were supposed to be, acting as correspondents of foreign journals. The Paris correspondent of the *Evening Journal* writes thus on Tuesday the 8th:

Since the *coup d'etat* of the 2d of December, 1851, certainly no event has occurred in Paris which has raised so general, I may say so universal, a storm of indignation as the arrest of the gentlemen supposed to be connected with the foreign press. Indeed, so far from the excitement on the subject abating, it has increased, as the details of this atrocious act of despotism has become known; and the Government itself begins to discover that although it has succeeded in gagging the press in France, it cannot suppress the public opinion, which will always find means of making itself known. Yesterday afternoon the Government seemed to take alarm at the turn things were taking, and endeavored to allay the public irritation by declaring that the reports on the subject were exaggerated.

As it is well known that this *coup* was directed as much against the English papers as any other, it has become a matter of surprise how the English correspondents have escaped the danger, while the blow fell so heavily on those of other countries. Let it not be supposed that this forbearance has proceeded from any love or favor towards us on the part of Louis Napoleon. It is altogether *une affaire de Bourse*. Yesterday, when a gentleman spoke on the subject to a member of the French Cabinet, his answer was that "the arrest or expulsion of the English correspondents would make so much noise in London, would give so much uneasiness to the English inhabitants in Paris, and would create so much alarm on the Bourse, that they thought it better not to attempt it." In fact, the Bourse is the divinity to which, in France, even the despot is forced to kneel.

On the 14th the Legislative Chambers were opened at the Tuileries by the Emperor in person, the Empress also being present. The members of the Senate, of the Legislative Corps, and of the Council of State, and the Judges, having previously met at their respective chambers, proceeded to the Palace, all duly clad, carriaged, and attended. Beyond these and the members of the Diplomatic Corps, few were in attendance. The main body of the Emperor's speech runneth on genuine French legs, thus:

Senators and Deputies: A year since I called you together in this place to inaugurate the Constitution promulgated in virtue of the powers which the people had conferred on me. Since that period tranquility has not been disturbed. The law, in resuming its sway, has allowed the return to their homes of the majority of the men who were made the subject of necessary severity. The riches of the nation have increased to such a point that that portion of our floating capital, the value of which can be estimated, amounts to about two milliards. The activity of labor developes itself in every branch of industry. The same progress is being realized in Africa, where our army has just distinguished itself by heroic successes. The form of the Government has been changed, without any shock, by the free suffrages of the people. Great works have been undertaken without the creation of any new tax, and without a loan. Peace has been maintained without servility. All the powers have recognized the new Government. France has now institutions which can defend themselves, and the stability of which do not depend on the life of one man.

These results have not cost great efforts because they were in the minds and for the interest of all. To those who would doubt their importance I will reply that scarcely fourteen months ago, France was delivered up to the hazards of anarchy. To those who may regret that a wider field has not been given to liberty, I will reply, that liberty has never aided in founding a durable political edifice; it crowns it when it has been consolidated by time. Let us, besides, not forget that the immense majority of the country has confidence in the present and faith in the future; there still remain incorrigible individuals, who, forgetful of their own experience, of their past terrors, and of their disappointments, obstinately persist in paying no attention to the national will, deny the reality of facts, and in the midst of a sea which every day grows more and more calm, call for tempests in which they would be the first to be swallowed up. These occult proceedings of the different parties serve no purpose but to show their weakness, and the Government, instead of being disturbed at them, only thinks of governing France and tranquilizing Europe. For this double object it has the firm determination to diminish expenses and armament, and to devote to useful purposes all the resources of the country, to keep up with good faith international relations, in order to prove to the most incredulous that when France expresses her formal intention to remain at peace, it may be believed, for she is strong enough not to deceive any one.

Whether there be any truth in all this verbal glitter is of as little consequence to us, as it probably was to the speaker himself, or to his hearers.

The *Moniteur* records a glorious prediction, taken from an address sent to the Emperor: "Blessed alike by Heaven and earth, your union, Sire, will be patriotically fruitful. France will applaud the christening as unanimously as she applauded the marriage. Your happiness as a father will lay the foundation of the future destiny of the nation." The following will serve as specimens of the grand, glorious, and peculiar humbug lately "inaugurated" by his pleniloquent catholiconic Majesty:

A tradesman, named Ledra, has been sentenced to six months imprisonment and 100f. fine, for displaying emblems in his dress calculated to disturb the public peace. The offense took place in October last. Two others have been fined 500f. each, and six months imprisonment, for having given utterance, in December last, to offensive language against the then President. Numerous arrests have been made in Ardeche and other parts of the country of persons charged with singing seditious songs.

At the request of the Cardinal Archbishop of Bordeaux, the Emperor has consented to stand godfather to the new great bell of the Cathedral of that city. The Empress has also signified her intention to be godmother. It is in contemplation to erect an Imperial palace at Lyons, and another at Marseilles. The Bishop of Angouleme has purchased land and given a large sum of money to build and endow a house for a new community of missionary preachers, similar to the Jesuits.

The following statistics will suggest in some measure the beauties of Parisian life:

The births in Paris during the year 1851, amounted to 32,324. Of these 26,039 were born "at home;" and of this latter number 5,556 were born out of wedlock. The births within the various hospitals amounted to 6,285; of which only 1,808 were in wedlock; making in all 10,635 children born to illegitimacy.

Italy.—Of course everybody has heard by this time of the grand insurrection for freedom at Milan. Doubtless, the fact of Kossuth being one of the leaders was pledge enough, in the eyes of reasonable men, that both the leaders and the led would fall into the ditch, or some worse place. For all men that have any eyes must see that Kossuth has none, and that there can be no room for eyes where the tongue is given to such prodigies of ground and lofty tumbling. The revolutionary play, wherein he was to figure as hero, was opened on Sunday, February 6th, by bands of young men, armed with sword-sticks, stiletto, and other weapons, parading the streets, shouting incendiary cries, and insulting the passengers, especially the Austrian soldiers. They soon began attacking the sentinels stationed at the different public buildings, and killed several of them. At last the soldiers were forced within the citadel, where they remained till the next morning; at which time the walls were found to be placarded with any quantity of proclamations, some from Mazzini, and others purporting to be from Kossuth to the Hungarian portion of the army.

Mazzini reminds the people that the insurrection of Sicily was followed by ten European revolutions, and he prophecies that the present will be followed by double that number—that "the initiative of Italy is the initiative of Europe." He bids them kill the soldiers, strike down the officers, destroy the roads and bridges, make arms of the tiles of their houses, the stones of the street, the tools of their trades, the iron of their crosses, and yet he tells them to regard property as sacred!

The history of the movement, as credibly reported, runs something thus: Mazzini arrived at Bellinsona a few days before, having left England with a view to revolutionize Piedmont. Finding all clubs and secret societies extinct there, he turned towards Milan, where there are many political associations over which he has unlimited sway. Orders being given, on the 6th an attempt was made at Milan to surprise at the same moment several military posts, barricades being hastily erected of furniture and other materials. The whole city was in alarm, nobody expecting such an outbreak. In the course of the affair, about ten persons are reported to have been killed, and from forty to fifty wounded. Mazzini seems to have relied on being joined by the Hungarian troops, many of these being supposed to be disaffected. The correspondent of the *Evening Journal*, writing from Milan under date Feb. 8, has the following:

The movement of the day before yesterday has had no consequences here; everything has been explained. Mazzini has attempted a revolution, notwithstanding the remonstrations of almost all his party. He has endeavored to drive the Austrians from Milan, in the year 1853, with 90,000f. and a few hundred daggers. Some inexperienced and ill-fated young men and a low mob have been the sole actors in this mad enterprize.

At five o'clock in the afternoon precisely, the soldiers, who were walking about the town unarmed, were attacked and stabbed, the post stationed at the Palace was surprized with great daring, and a struggle continued for about two hours; that is to say, until the patrols appeared, when order was re-established, and it has not been disturbed since. The authorities have, it must be confessed, not behaved badly. The lives of the citizens have everywhere been respected, and the troops have observed the severest discipline and reserve, although some sixty of them were stabbed and killed here and there at the commencement of the disturbance.

The moral effect produced amongst all classest of the population is that they find themselves obliged to look to the Austrian patrols for protection, and that they all unite in cursing Mazzini, the king of the rabble and of fools, who spreads disunion amongst all classes. Another still worse consequence of this wild and ill-considered outbreak has been the construction of six gallows, which were erected in the Piazza Castello this morning, and which will undoubtedly be shortly put to use. The fate of the unfortunate persons at present under sentence at Mantua may be considered as sealed after this.

We may feel thankful that Count Giulay was absent from Milan, and the command was in the hands of the Counts Strassoldo (brothers), who are mildly inclined and of good sense, who have judged the matter in a right spirit, and who by their conduct have earned the approval of the whole population. The indignation is general. Is a visionary utopist to be permitted to cause bloodshed and disorder in a city, without having even the slightest chance of success, to gratify his caprices, and to gain—what? By his acts he makes the Austrians popular, and drives his own cause back half a century.

One Dr. Mazzinghi has lately been tried for the crime of propagating Protestantism at Genoa, and condemned to three years imprisonment. The subject being brought before the Chamber of Deputies at Turin, it was shown the sentence was according to law, but that the Code required changing to make it agree with the Constitution. This was done by M. Brofferio, "Leader of the Left," who alleged the following in proof thereof:

The Advocate Cattaneo has been in prison nearly a year for bringing over from Switzerland a few copies of Ferrari's Philosophy; another person has been condemned to three years' imprisonment for the introduction of a catechism. Some have been condemned to from five to ten months' imprisonment for talking on religious matters, and a young girl of sixteen has been imprisoned at Chiavari for listening to a person reading Diodati's translation of the Bible. As to the case of Mazzinghi, M. Brofferio declared he respected the sentence pronounced as in conformity with the law, but contended that the law must be changed. By Art 1 of the Constitution, non-Catholic religions are tolerated, and therefore people must be allowed to read books relating to them. The hon. gentleman concluded by recommending the Chamber to correct the penal code.

The Chevalier Boncompagni, Minister of Grace and Justice, perfectly agreed with M. Brofferio that something must be done to amend the existing laws, and pledged himself to bring in a bill the next session to that effect. In the course of his reply he stated that as soon as the sentence in question was known, the Cabinet recommended the King to grant an immediate pardon, without awaiting the result of the inquiries usually set on foot before proceeding to an act of clemency. Dr. Mazzinghi had accordingly been pardoned; but on what principles may be gathered from the fact that he was immediately ordered to leave the kingdom within five days, and to be forcibly expelled, upon non-compliance. The Minister of the Interior has issued a circular, directing the various magistrates to proceed in future with less rigor against Protestants.

Spain.—A telegraphic despatch from Madrid, of Feb. 5, states that the Government candidates were triumphant in all the electoral districts of the capital. A letter from Cadiz says that Don Jose Mariade Quesada had received orders to visit the naval arsenals of France and England, to study the late improvements in ship-building.

Turkey.—Advices from Vienna, touching the Montenegrin war, have been received up to Feb. 9. There is so little composition in the accounts, that it is hardly possible to make out anything reliable. It was said that the people of the small district Piperi had submitted to Omer Pasha on condition they should retain their arms, and pay no taxes; but that the Turkish commander had no sooner signed the agreement, than twenty-five of the leading men were seized as hostages, and sent off in chains, to be shipped for Constantinople. That this act of perfidy became known to the Montenegrins at the same time of their receiving favorable news from Vienna; which caused the infuriated tribes to respond to a general call to arms. That Omer Pasha had been obliged to discharge some 3000 of his levies, raised from Albania and Bosnia, on account of insubordination, but that their places were filled up by regular infantry drawn from Rumelia. It was also said that Russia had addressed a note to the Porte, in consequence of which orders were to be sent to Omer Pasha to suspend hostilities; and from the decided tone assumed by Austria it was thought this suspension would be permanent. That the passive attitude of the Turkish army took place upon the arrival of Leiningen at Valona, from which it was supposed that the Imperial envoy had made known the general purport of the message from Vienna. That one of the points to be insisted on in the negotiations with the Porte was, that the Turkish army should be no longer officered by Polish and Hungarian refugees. That, in the eyes of the Austrians, this gave a revolutionary color to the contest, and did more than anything else in calling forth their energetic demonstration; it being well-known that Omer Pasha had availed himself largely of the renegades. On the 8th of February, it was affirmed at Vienna as a certain fact that Austria was concentrating a whole *corps d'armee* almost within gunshot of the belligerents, having already despatched a special envoy to Constantinople for a definite answer to the peremptory message which was to settle the question of peace or war. That an English war-steamer was cruising in the Adriatic, off the mouth of the Bojana river, to watch the progress of the operations; and that a French steamer was about starting on the same errand. A correspondent of the *Cassel Gazette* writes from Frankfort thus: "I can inform you upon the best authority that the Governments of France and England have addressed notes of similar tenor to Austria, demanding explanations respecting her marching of troops upon the Turkish frontier, to which the Vienna cabinet has given a reply which has proved satisfactory to both Governments." This announcement coincides with an abatement in the movement of Austrian troops towards Turkey which is reported in several Vienna letters.

A Candidate for a Bishopric. The *Weekly Telegraph* publishes a memorial from certain Irish Peers and commoners, praying Lord Derby to bestow a Bishopric upon the Rev. T. D. Gregg, urging among other claims of the reverend gentleman, the influence exercised by him upon the election for the city of Dublin, as well as his wise, learned, laborious, and successful services, through a long course of years, to the defense of the constitution in Church and State. Among the names attached to the memorial are those of Lords Enniskillen, Roden, Lorton, Glengall, and of several members of the House of Commons.

Bells.—Few persons have an idea of the extent to which the manufacture of bells is carried on in the United States. We were under the impression that the amount of trade done therein must of necessity be very limited, but in this we were mistaken, as we have lately been credibly informed that in the Foundry of A. Meneely's Sons, West Troy, N. Y., there have within the last year been cast and sold 500 bells; and the demand therefor is so much on the increase as to compel them to considerably enlarge their works. Messrs. Meneely cast on an entirely new principle, but as we are not thoroughly conversant with the mysteries of their *craft*, we will not attempt to describe wherein the difference lies. The extensive patronage they receive, bespeak the favorable opinion entertained for those of their manufacture.

In almost every part of the civilized world may the chimes of Meneely's bells be heard. Within a short period they have filled orders to China, St. Helena, Cuba, Jamaica, California, and Oregon, besides several to Canada, and almost every state in the Union. They are now making to order a peal of ten bells for a new Episcopal church in Savannah, Ga., and one of six bells for the church of the Holy Cross at Troy. By reference to our advertising columns, we perceive that the Messrs. Meneely, besides church, factory, steamboat and locomotive bells, are also engaged in the manufacture of every description of mathematical instruments, as well as brass and composition castings, of all sizes and patterns to order.

NOTICES.

Protestant Episcopal Missionary Society for Seamen in City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday next (8th inst.), at 7½ o'clock.

March 5, 1853. Thomas P. Cummings, Rec. Sec'y.

EPISCOPAL APPOINTMENTS.

We understand, at second hand, that the Rt. Rev. the Provisional Bishop of New York has announced the following visitations for the current month:

Date.	Churches and Hours of Service.
March 6, Fourth Sunday in Lent,	A. M. Grace, New York.
	P. M. Incarnation, New York.
	E. St. Philips, New York.
9, Wednesday,	E. Christ, North Brooklyn.
11, Friday,	E. St. Pauls, South Brooklyn.
13, Fifth Sunday in Lent,	A. M. St. Bartholomews, New York.
	P. M. St. Lukes, New York.
	E. Emmanuel, New York.
16, Wednesday,	E. St. Marks, Williamsburgh.
18, Friday,	E. St. Marks, Brooklyn.
20, Sixth Sunday in Lent,	A. M. St. Marks, New York.
	P. M. St. Stephens, "
	E. All Saints, "
21, Monday in Passion Week,	P. M. St. Michaels, Brooklyn.
	E. St. Johns, Brooklyn.
22, Tuesday in Passion Week,	P. M. St. Marys, Brooklyn.
	E. Messiah, Brooklyn.
23, Wednesday in Passion Week,	P. M. St. Lukes, Brooklyn.
	E. Ascension, South Brooklyn.
24, Thursday in Passion Week,	P. M. Advent, New York.
	E. St. Matthews, New York.
25, Good Friday,	A. M. St. Clements, New York.
	P. M. Zion, New York.
	E. Grace, Brooklyn Heights.
26, Easter Even,	P. M. Transfiguration, New York.
	E. Holy Communion, New York.
27, Easter Day,	P. M. Holy Evangelists, New York.
	E. Holy Trinity, Brooklyn.
28, Monday in Easter Week,	P. M. St. Johns, Fort Hamilton.
	E. St. Pauls, Flatbush.
29, Tuesday in Easter Week,	P. M. St. Thomas, Ravenswood.
	E. St. Georges, Astoria.

LENT SERVICES.

Trinity Church, Daily at 9 A. M. and 3 P. M.

St. Paul's Chapel, Wednesdays at 11 A. M. and 7½ P. M. with Lecture. Fridays at 11 A. M. with Lecture, and 4 P. M. The Sunday Evening Lecture at 7½ will be continued.

St. Luke's Church, Daily service at 7 A. M. and 5 P. M.

Emmanuel Church, corner of Prince and Thompson streets, Daily service at 9 A. M. and 3½ P. M.

Church of the Annunciation, Daily service at 9 A. M. and 4 P. M.

All Saints Church, Daily service at 7 A. M. and Lecture at 5 P. M., with the exception of Wednesdays when services and Lecture at 7½ P. M.

16 CENT EDITION OF THE PRAYER BOOK.—An edition of the Book of Common Prayer, well bound in sheep or cloth, at the low price of 16 cents, just published by
STANFORD & SWORDS, 137 Broadway.

ACKNOWLEDGMENTS.

The Poor.—The subscriber thankfully acknowledges the receipt of the following donations for the Poor of the church of the Holy Evangelists: W. L. Childs $5; by S. & S., from Mrs. N. of the church of the Ascension $10.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. BENJ. EVANS, 172 Broome-st.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor: M. $1; by S. & S. from Mrs. N. of Ascension church $5.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Domestic Missions.—The Treasurer acknowledges the receipt of the following sums, since his last report:

I. D. Abrams, N. Y., $25; a lady of Urbana, Frederick county, Mo., $1; S. S., ch. of the Ascension, N.Y., for the Jews, $6 92; St. Johns, Stamford, Ct., $39 83; Trinity, New York, $46 32; St. Thomas, Dover, N. H., $16; St. James, Hydeville, Vt., $11 02; St. Johns, Wilkinsonville, Mass., $6; St. Johns Chapel, New York, $155 94 (less $10 a spurious bill); St. Peters, Albany, $100; Rev. A. Smedes, Raleigh, N. C., ¼ $25; St. Pauls, Fond-du-Lac, Wis., $7 12: Total $430 15.

Thomas N. Stanford, Treasurer,
New York, March 1, 1853. 137 Broadway.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last: St. Michaels, Brooklyn, Rev. E. M. Johnson, $9 25; Grace, Canton, Rev. A. Ogden, $8; St. John the Evangelist, New York, Rev. C. R. Duffie, $13 80; 'An Invalid' for Home missionary, $1; E. R., enclosed in note 'for missionaries', New York, $50; Grace, Albany, Rev. J. R. Davenport, $6 33; St. James, Goshen, Rev. J. T. Cushing, $9 12: Total $97 50.

C. N. S. Rowland, Treasurer, 55 Water street.

Five Points.—The subscriber thankfully acknowledges the receipt of the following sums:

$25 from Rev. J. W. D. of Brooklyn, and $10 from Mrs. N. of Ascension church, for the purposes of his mission.

Ralph Hoyt, No. 2 Little Water street, Five Points.

The undersigned in behalf of Nashotah Mission gratefully acknowledges the receipt through the Rev. Horatio Potter, D.D., rector of St. Peters church, Albany, of $75 from the Hon. J. V. L. Pruyn, for support of a student, Candidate for Holy Orders, at said Mission.

AZEL D. COLE, President of Nashotah Mission.
Delafield, Wis., Feb. 14, 1853.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

For the Home: $10 from an unknown friend; $10 from a Lady friend of the Home; $1 from Carrie, through Messrs. S. & S.; and $1 through Master F. Vinton Jr., from his grandmother. For the Poor: $5 from Mrs. N. of the church of the Ascension, through Messrs. S. & S. For the use of the Student at Nashotah: $5 from M. T. L., through S. & S.; and enclosed in the note $5 for the Swedish Sailor under Rev. Mr. Parker's care.

We need a few more dollars for the rent. It was not however for this alone that we sought aid in our last appeal. Our object is, as we heretofore stated, to fit up a respectable and comfortable Home for the Sailor. To enable him to find there something approximating to the name given to the institution—*The Mariner's Home.* To make arrangements for a reading-room; and on a small and economical scale to offer him greater inducements and attractions here than he can find any where else on this side of city. When we commenced this work, we found it necessary to manufacture our own Bedsteads to save expense. These answered a temporary purpose, seeing our means were limited. After a time the managers of the Home in Cherry street loaned us a few which they had thrown aside. Some of those made in the house have broken down, and all in fact need to be replaced with substantial iron ones, as they are more easily kept clean and in order. Our beds were of the cheapest kind, and so with the most of the furniture in the house. Hence our desire, if we are to go on with this effort, to fit up the house this Spring in such a way that it may be respectable and comfortable and attracting.

There are other ways in which we can be aided without the giving of money. We have found clothing of all kinds, half-worn or otherwise, of great service; also cotton for making beds and bedding. We have now at the Home three sailors who have been twice shipwrecked since they started first at this Port. The Keeper told me to-day that they were recommended to him by a person in whom he had confidence, as very worthy men. They are in a very destitute condition, so much so that it was necessary to be at the immediate expense of buying new clothing, even to shoes, whereas if we had a supply of such as is thrown aside by the wealthy, it would have saved the cost of new. So much in behalf of the poor sailors. But as this, I trust, will be my last appeal, at least for some time to come, I must be allowed to put in one word for the Poor, especially in the lower part of this great city. My mission is chiefly to seamen, but I am necessarily brought in contact with many poor, a few of whom as far as time and means allow I endeavor to watch over and aid. But as the large mass of them in this quarter seem destined to be left without churches and pastors, I wish something could be done for their temporal condition—something that would relieve them a little from the enormous rents and oppressive tyranny of landlords, and also afford them a better shelter. If something in this particular could be done, they might be comfortable with their hard earnings; *and who knows but that they might be able to save enough to hire a pew near the door or far off in the gallery, if such an one* is to be obtained in one or the other of the few churches which are to be left among them, seeing the Gospel cannot be preached to them without it. Their greatest hardship is to be ready upon the 1st day of every month by 12 o'clock for the landlord's call for the rent in advance, or else to endure his abuse and threatening to be put the next day in the street if the rent is not paid.

Then there comes the painful sight of Church families, respectable and well-ordered, scattered here and there, herding in these cramped and crammed dwellings, with all sorts and grades of character and condition. It is indeed a hard lot for them, but one which might be remedied by the wealthy members of the Church without much loss or damage to the purse. For instance, might not dwellings be provided at a rate of interest on the cost not exceeding six or seven per cent, per annum, instead of the present system, which grinds out of the poor man, the widow and the fatherless, 15, 20 and 25 per cent., and that upon the highest valuation of the property? Oh how many blessings the rich might draw down from heaven upon themselves and their families, through the fervent prayers of the cared-for poor—and how many friends they might secure from among the poor with or by the "mammon of unrighteousness," who would rise up on all sides to "receive them into everlasting habitations"! "Remember the poor" and "especially them who are of the household of faith."

Feb. 28, 1853. D. V. Johnson.

Gifts for either of the objects stated may be sent to the care of Messrs. Stanford & Swords.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
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Terms: Single copy $2; two or more $1,50 each; six copies $8; twelve copies $15; twenty copies $23; thirty copies $30.
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The Family Commentary; or, a short and easy Exposition of the New Testament, for the use of the Family, or private reading of such persons as have neither leisure to read, nor the means of purchasing Books of larger comment, by Thomson, 2 vols.
Family Commentary on Portions of the Pentateuch; in Lectures by the late Henry Thornton, Esq., M.P., with prayers adapted to the subject. London.
A Course of Sermons for all the Sundays in the Year; with twelve Sermons on Various Subjects, by Jeremy Taylor, D.D. 2 vols. London.
The Works of the Rev. A. M. Toplady, A.B., late Vicar of Broad Devon, in 6 vols. London.
Select Christian Authors, with Introductory Essays, containing—"Wilberforce's View of Christianity," "Doddridge's Rise and Progress," "A-Kempis' Imitation of Christ," "Howe's Redeemer's Tears," "Chalmer's Defense against Infidelity," "Adam's Private thoughts on Religion."

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4. Gold Deposits in Europe, *Spectator.*
5. History of the War of 1812. *Athenæum.*
6. Mysteries of the Wine Trade, *Tait's Magazine.*
7. Marriage of Louis Napoleon, *Economist.*
8. Old and Young Love, *Chambers' Journal.*
9. The Oxford Nuisance, *Spectator.*
10. Money Panic in Paris, *Spectator.*
11. New Court of the Tuileries—Napolean and Eugenia, *Examiner and Spectator.*
12. Napoleon's American Plans, *Spectator.*
13. Conquest of Napoleon III. His Declaration, *Examiner and Spectator.*
14. England and the United States, *Times.*
15. Mr. Cobden's Wager, *Times.*
16. Slavery in Cuba—The Cuban Treaty, *N. Y. Times.*
17. Australian Problems, *Spectator.*
With Poetry, Short Articles, and notices of New Books.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston,
And sold by Dewitt & Davenport, Tribune Buildings, New York.

SOMETHING FOR THE YOUNG.—The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

CONFIRMATION.—Lately re-published, and for sale by A. F. Plees, office of the *Canadian Churchman*, Toronto, C. W., An Address on Confirmation, by the late Rev. HUGH WHITE, A.M., Curate of St. Mary's church, Dublin.
Price, $1 per dozen. Feb 19-1m

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5-tf

LATE RELIGIOUS BOOKS, for sale by STANFORD & SWORDS, 137 Broadway.
Lenten Fast, the History, Objects and Proper Observance of the Holy Season of Lent, by Rev. Wm. J. Kip, D.D., sixth edition just published.
A Presbyterian Clergyman Looking for the Church, concluded. Also, first and second parts in one volume.
The Restoration of Belief—Christianity in Relation to its Ancient and Modern Antagonists—the Supernatural Element contained in the Epistles, and its bearing on the Argument.
An Inquiry into the Nature and Extent of the Holy Catholic Church, by George Hally Norton, Jr.
Charity and the Clergy, being a review, by a Protestant Clergyman, of the "New Themes" controversy.
New Themes Condensed; or, Thirty opinions upon "New Themes" and its Reviewer.
Warnings of the Holy Week; a course of Parochial Lectures for the week before Easter, and the Easter Festivals. By Rev. W. A. Adams, M.A.
Hints to a Layman.
Female Piety; or, the Young Woman's Friend and Guide through Life to Immortality, by John Angell James.
Aids to Reflection, by Samuel Taylor Coleridge, with the authors last corrections; edited by Henry Nelson Coleridge, Esq., M.A.; to which is Prefixed a Preliminary Essay, by John McVickar, D.D., Professor of Moral Philosophy in Columbia College, New York.
Wheat or Chaff? by the Rev. J. C. Ryle, B.A., author of "Living or Dead."
Voices of the Dead, by Rev. John Cunningham, D.D.
The Eclipse of Faith; or, a Visit to a Religious Skeptic.

ST. MATTHEW'S HALL, Port Colden, Warren county, N. J.
The Winter Session.
The Eighteenth Session of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
This Institution is now accessible from New York in three hours and a half by the Central Railroad, and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.
For further information or entrance, early application should be made to the REV. P. L. JAQUES, Rector.

IVES' MUSICAL SERIES.—NEW METHOD OF TEACHING MUSIC.

Musical A, B, C	$0 25
Musical Spelling Book	0 50
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Intended to teach the Art and Science of Music from the foundation of the scale to the highest composition, and to be the simplest and most thorough exposition of the subject ever offered to the public.
It teaches the pupil at once to read music *intelligibly.*
It connects Pitch and Time, and thus insures rapidity.
It keeps before the mind the *abstract pitch* of sounds, as well as their *relative pitch*, pertaining to the Key.
It makes the names Do, Re, Mi, &c., *stationary*, thus doing away with forced transpositions.
It introduces the plan of *Sol-fa-ing*, now universal in Europe, which must come into use here.
Its CHORALS give a sure foundation for intonation and elegance in singing.
The words of its songs and the poetry are throughout beautiful and appropriate.
While the airs and harmonies of the A B C have a character of simple beauty, they become more complex in the Spelling Book, and in the reader we meet selections of the highest kind from the operas and other works of the great masters: the whole forming a varied and perfect series of exquisite gems. Two objects are thus secured—the interest is kept up to the last, and the expectant pupil led eagerly onward, while at the same time a correct taste is formed.
While Devotional Music has not been neglected in the first three of the series, it is enough to state that the Mozart and Beethoven Collections afford every variety of Sacred Music, and have met everywhere with the most cordial reception. In the former are given the *Christus* and *Miserere* by Zingarelli, with English words adapted.
☞ Principals of Schools, Teachers of Music, and Leaders of Choirs, wishing to examine any of the IVES' SERIES, with reference to their introduction, will be supplied with *free copies* by mail (post paid) by remitting us half of the amount of retail price, to cover postage.
DANIEL BURGESS & CO., (Late Cady and Burgess,)
Dec 25-6mo. 60 John Street, New York.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, N. Y.
The plan of the Rector is to receive a very limited number of pupils, so as to ensure the comfort and privileges of the domestic circle, and at the same time avoid the objections which are supposed necessarily to attach to a large and crowded seminary.
A thorough and efficient course of instruction will be pursued in all the English branches, together with the Modern Languages, Music, Drawing, and painting in oil and water colors.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river; of the easiest access by railroad, being only fourteen miles from the city of Troy.
For circular, stating terms, with further particulars, address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y.
REFERENCES.
Rt. Rev. J. M. Wainwright, D.D., D.C.L.
Rt. Rev. W. R. Whittingham, D.D.
Rev. F. L. Hawks, D.D., LL.D.
Rev. Wm. J. Kip, DD. Ja 29-6m.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
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ALFRED MUNROE & CO., 441 Broadway,
Alfred Munroe, } (Between Howard and Grand Sts.,) New York.
Wm. D. Abbatt. } Jan 10-1y

A CHURCH DICTIONARY, by Walter Farquhar Hook, D.D., Vicar of Leeds, 6th edition, revised and enlarged. One volume, 8vo. Price reduced to $3 50.
On all subjects connected with the Church of Rome the work has been considerably enlarged. More than 100 new articles have been added, including notices of various Christian communities not in connection with the Episcopal Church. The copious quotations from authors of repute, and the frequent references to authorities, give confidence in the accuracy of the information contained in the work. On all matters ecclesiastical it is by far the best book of the kind, and for Anglican readers, will long be the standard Church Dictionary."—*Literary Gazette.*
Imported and for sale by D. APPLETON & CO.,
Feb 26-4t 200 Broadway.

A GENTLEMAN about leaving the city for England will dispose of all his books on the most reasonable terms, at least for one half the original cost. These works are all new and consist of nearly all the principal divines of the Church of England, as well as forty or fifty volumes of the Library of the Fathers. They are to be seen at 877½ Broadway, between 18th and 19th St. Feb 26-3t

JUST PUBLISHED.—FOUR SERMONS ON THE SACRAMENT OF THE LORD'S SUPPER: by A. N. Bethune, D.D., Rector of Cobourg, Canada West. It contains about 60 pages 12mo., and is printed on the best English paper, in clear new type, with a handsome stiff cover.
Price, per single copy, 25 cts.
QUESTIONS ON THE FESTIVALS AND HOLY DAYS, for the use of Parochial and Sunday Schools, by the Rev. Henry Patton, Rector of Cornwall, and Rural Dean of the Johnstown Deanery, Canada West. Price 12½ cents.
For sale by A. F. PLEES, office of the *Canadian Churchman*, Toronto, C. W. Feb 19-1m

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Flates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 10-1y LUCIUS HART.

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. Towell, A.M., Principal.
The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.
The Principal, aided by the most experienced Professors in Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c., of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:
The Rt. Rev. W. H. DeLancey, D.D., LL.D., Rt. Rev. A. Potter, D.D., LL.D., Rev. W. Berrian, D.D., Rev. F. L. Hawks, D.D., Rev T H Taylor, D.D., Rev. E Y. Higbee, D.D., Rev. B. I. Haight, D.D., Rev. W. Morris, LL.D., Rev. J. Spencer, D.D., Rev. Wm. Walton, D.D.
Laymen.—Wm. H. Aspinwall, Esq., John J. Boyd, Esq., Messrs. D. Appleton & Co., R C Wetmore. Sept 25-6m$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.
The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.
There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.*
Modern Languages and Music *extra.*
For more particular information address, the Rev. D. H. SHORT, Ridgefield, Conn.
References.—Rt. Rev. T. C. Brownell, D.D., LL.D.; Rt. Rev. John Williams, D.D.; Rev. W. C. Mead, D.D., Norwalk; Rev. S. Seabury, D.D., New York; Rev. J. H. Price, D.D., New York; Rev. E. Y. Higbee, D.D., New York; Rev. Wm. Walton, D.D., New York; Rev. Richard Cox, New York.
Sept 11-6m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5-tf

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24-tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5-tf No. 120 Bleecker street corner Wooster street.

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patrons generally, that the Office is removed from 86 Walker street to the New York Public School Society's Building, 148 Grand street, 2d block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.

ESTABLISHED 1810.—JOSEPH BATTIN, Importer and Dealer in HOSIERY AND GLOVES of every description. Lambswool, Merino, Silk and Cotton Undershirts and Drawers, wholesale and retail.
mar 20-1y 288 Greenwich street, New York.

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5-tf

POETRY.

For The Churchman.

MR. EDITOR: We in the country sometimes hear strange things; incredible to those who know not how much GOD Who "made the country" teaches His creatures that dwell there by the works that are therein.

The Bird did say what I have put into his mouth; whether he knew what he was saying, it behooveth not me to declare.

WHAT THE BIRD SAID.

Winter was gliding onward to the close,
And I was traversing a deep wood lone;
When soft and sweet, from neighboring tree, arose
A voice, that seemed to say in gentle tone,
'Spring 's coming, Spring 's coming.'

I turned and listened; but could *see* no bird
Whose tiny voice could sing so sweet a lay:
Yet still the happy gladsome notes I heard!
And still they seemed deliciously to say,
'Spring 's coming! Spring 's coming!'

A thrill of keen delight ran through my frame,
(Who is not glad when Winter wanes away
And blessed Spring returns?) but gladder still
Was I to hear so sweet a prophet say,
'Spring 's coming! Spring 's coming!'

So, when Life's winter and the snows of age
Tell us our days are almost passed away;
Grant us, dear LORD, with heart of joy to hear
Thy welcome voice within our spirit say,
'Spring 's coming! Spring 's coming!'

Milford, Februray 1853.

SONNETS,

BY THE REV. HENRY ALFORD.

SAVIOUR and LORD beloved, what homage new
Shall Thy Church give Thee in these latter days;
When there is nothing new—no song of praise
That ages have not sung, nor worship due
That hath not long been paid? Faithful and true
Our hearts are beating to Thee; can we raise
No monument for victories of grace?
Must all our efforts be so poor and few?
O vain and earthly wish, that would be great
In over-serving! rather may we lie
In meekest self-devotion at Thy feet,
And watch the quiet hours as they pass by,
Content and thankful for occasion shown
To make old service and old faith our own.

ANTWERP CATHEDRAL.

Be it not mine in these high aisles to tread
Lightly, with scornful or with pitying gaze,
Viewing these worshippers, who on the days
When English fanes are silent as the dead,
Throng, kneeling where yon feeble candles shed
Their flickering light; far rather would I raise
My hands in prayer with them, or join in praise,
Or sit beneath their shrines in humble dread:
Because our being's end is furthered best
Not by the pride of reason, most unjust
When it condemneth—but by self-distrust,
By mildness and submission, and arrest
Of sudden judgment; thus we learn to feel
That all are one, and have one wound to heal.

DAY BY DAY WE MAGNIFY THEE.

O base and aimless mockery—'day by day?'
To-morrow, and the next day, and the next,
No praise will hence ascend; no sacred text
Be uttered to the people. Come who may,
For prayer or thought, these gates shall say them nay;
Be they in anguish, or with doubt perplext,
Or with the world's unceasing billows vext,
We lock the church, and order all away.
O low estate of holy hope and faith!
Are we to think that He Who hallowed one,
Of all the other days requireth none?
Or that our working-days are safe from death?
Cease your Ambrosian hymn—or this at most
Perform the promise, ye who make the boast.

SELECTIONS.

DANIEL WEBSTER AS A LAWYER AND A STATESMAN.—The *Westminster Review* for January, along with much naughty or questionable matter, has a lengthy, well-considered, and choicely-written article on WEBSTER, from the pen of our distinguished fellow-countryman, MR. E. P. WHIPPLE of Boston. A close and careful perusal of the following extract from this article will, if we mistake not, go far to explain why MR. WHIPPLE should be gaining, as he undoubtedly is, a stout European reputation. Few, certainly, among us are to be named as combining so many and so great excellencies of thought and of style: which excellencies are displayed in more than their usual harmony and clearness in the paper before us. All who properly regard either the man himself, or the cause of American letters, whereof he is so high an ornament, will be glad to find, as they may by the paragraphs subjoined, that his excess of brilliancy and verbal felicity, and his habit of rhetorical exaggeration—maladies incident to youth, and most incident to the youth of the biggest and best brain—are gradually giving place to a more chaste, compact, and symmetrical style; a beauty that strikes all the deeper and touches the more divinely, for being chastised to the measures of a quiet modesty and a considerate reserve; and a light whereby one sees things both more plainly and more pleasantly, for that it is not so brilliant as to dazzle the eye.

WEBSTER had little, very little, of that sensitiveness of feeling and flexibility of imagination by which a man is sometimes hurried beyond his nature; deceiving, for the moment, both himself and others as to his real capacity and average strength. He disdained all parade of rhetoric, or logic, or learning, or eloquence; would not affect excitement when he was not excited; and was probably the only great orator too proud to please an expectant audience by any exaggeration of the subject on which he spoke. Objects lay in his mind as they lie in nature; and their natural order was never disturbed in his speech from any appetite for applause. Always equal to the occasion, he despised all lifting of the occasion to the height of his own reputation. But, when thoroughly aroused by a great and kindling passion, his words came from him like bolts—swift, gleaming, smiting—evincing, in their instantaneous effects, the prodigious force with which they were hurled.

No other American statesman approaches MR. WEBSTER in the massiveness and austere simplicity of his intellect, or exhibits equal amplitude of comprehension with equal strength of nature. It is difficult, indeed, to detect in his writings, any of those minor peculiarities and petulances of character which, in the case of other men, slide adroitly into their conceptions, and give a twist to their reasoning. Two speeches alone, that at Boston in 1842, and that at Marshfield in 1848, contain records of political antipathies, revealing glimpses of personal dislikes, and dotted with bits of shrewish sarcasm. But commonly, his intellect, though penetrated with will, is free from wilfulness. Always self-moved, it was very rare that he was morbidly self-conscious; and while he was not an economist in the use of the personal pronoun, he purged the "I" from all his idiosyncrasies. It was the understanding of the man that spoke so imperiously, not his prejudice or egotism. Pride of intellect was, in him, identical with pride of character; and he would have felt the same shame in being detected in a sophism or falsehood. Misrepresentation is, in his view, as deadly an intellectual as moral sin. Accordingly, he seems to reason under a sense of personal responsibility, and his statements sound like depositions taken under oath. His perceptions of things and their relations were so clear, calm, and comprehensive, that his countrymen always held him morally accountable for mental error, and judged his logic in the spirit in which they would judge another man's motives. As he never received, so he never appeared to expect any toleration for mistakes; he was ready to stand or fall by the plain reason of his case; and, while his facts and arguments were unanswered or unanswerable, he rarely honored an insinuation levelled at his motives by an outbreak of rage, but treated it with a toss of imperious contempt or a flash of withering scorn. He could not, had he been in BURKE's place, have condescended to write the "Letter to a Noble Lord." Thus, when a library of vituperation was written against him for remaining in the cabinet of MR. TYLER, after the other Whig members had resigned, he remarked, in the course of a speech to some of his friends in Massachusetts—"No man of sense can suppose that, without strong motives, I should wish to differ in conduct from those with whom I had long acted; and as for those persons whose charity leads them to seek for such motives in the hope of personal advantage, neither their candor nor their sagacity deserves anything but contempt." The look which accompanied this, and the tone in which "candor" and "sagacity" were uttered, had a vitriolic intensity of meaning more effective than volumes of ordinary invective. This mode of meeting accusation is certainly not without a certain spice of aristocratic insolence, but it saves time. In the United States a man is too busy to spend one-half of his life in explaining the other half.

As a lawyer, MR. WEBSTER's power of purifying reason from personal peculiarity, while he impregnated it with personal force, early made him potential before a jury, who, when he appeared before them, soon found themselves not merely listening to a clear exposition of facts and principles, but in burning contact with a superior nature. His comprehensive and systematizing mind—seeing all sides of a subject at once, evolving simplicity out of seemingly hopeless complication, and rapidly grouping the significant facts around appropriate principles—resolved essential points to be pressed into statements which contained the very essence of the law and evidence, and then drove them into the minds of the jury with ponderous vigor.

From a certain instinct of truth in his own intellect, which established magnetic relations with the same instinct in jurors, MR. WEBSTER was not, we believe, considered so good an advocate in a bad cause as many lawyers of less grasp but more flexibility of mind. He made the worse appear the better reason, only "by compulsion and laborious flight." But in desperate cases, with the truth on his side, he won great triumphs. No lying witness could then escape his terrible cross-examination. He held his very soul "with his glittering eye," and forced the truth out of his faltering lips with inquisitorial power. The defense of the Kennistons, given in the fifth volume of his works, and the argument against the Knapps, in the sixth, are celebrated instances of his transcendent ability on the side of justice. In the first case, he rescued his clients from the coils of one of the most ingenious conspiracies on record; and, in the last, with little more than slender threads of circumstantial evidence bearing on the main point to be proved, he compelled a reluctant jury, who could not resist the mingled moral and mental power he brought to bear upon them, to convict a criminal whose guilt was made up of subtile details, which left a rather wider margin for "a reasonable doubt."

It was, however, as a constitutional lawyer that MR. WEBSTER found the largest legal scope for the exercise of his own power in seizing, wielding, and applying principles. In the United States, the Supreme Court is the final judge of the validity, not only of the enactments of State legislatures, but of the laws of Congress itself. As the authorized interpreter of the constitution, it can pronounce any unconstitutional act of the State governments, or general government, void, and release citizens from obedience to it, provided the act can be made to assume the shape of a case in law or equity. All power in the United States is restrained by written constitutions, and the moment it plainly oversteps its delegated authority, it is, in theory at least, not only entitled to no obedience, but it is the duty of a good citizen to disobey it, and raise the constitutional issue. In most of the important historical cases which have come before the Supreme Court, in its appellate jurisdiction, during the last thirty or forty years, MR. WEBSTER appeared as counsel; and, in this court, the qualities calculated to make a first-class statesman are almost identical with those which make a first-class lawyer. An important decision with which MR. WEBSTER was connected may be mentioned as illustrative of the system. We refer to the one in the case of GIBBONS & OGDEN, by which the act of the great State of New York, granting to the assignees of Fulton the exclusive right to navigate by steam all its rivers, barbors, and bays, was annulled. MR. WEBSTER, in his argument, successfully contended that this master monopoly was an encroachment on the power given to the general government to regulate commerce.

The solidity and grasp of intellect and the force of character which distinguished the forensic efforts of MR. WEBSTER were equally his peculiarities as a statesman. These qualities gave to his political speeches and addresses a prevailing tone of moderation, which rendered him a fair representative of the principles which lie at the foundation, and regulate the action, of the American political system. A scrutiny of these principles, as they appear in his exposition, may dissipate some current prejudices in regard to the United States, and convey an accurate impression of the real nature of American liberty. This liberty, far from being an unrestrained democracy, is a complicated system of checks and balances, equally removed from the simplicity either of despotism or of anarchy. It is a concrete system, with a history, with institutions, with traditions, prejudices, inconsistencies—an organic product, indeed, expressing the national life of the people, and obeying interior laws rather than conforming to exterior maxims. A case, in which MR. WEBSTER was engaged as counsel, and which came before the Supreme Court of the United States, in January, 1848, brought prominently out some of the essential features of the above system. A party in the State of Rhode Island, assuming to be a majority of the people, proceeded, in conformity with abstract democratic principles, to call meetings of the people, and to organize a government without any regard to the existing authorities of the State. The legal government refused to abdicate, stigmatized the movement as rebellion, and put it down by force. Six years afterwards, the case to which we have referred came before the Supreme Court. It involved the question as to which of these governments was entitled to the obedience of the people. MR. WEBSTER, in his argument, justified the constituted authorities, and referred to the pretensions of their opponents with marked contempt. "Men," he said, "cannot get together and count themselves, say there are so many hundreds and so many thousands, and judge of their own qualifications, and call themselves a government. Another set of men, forty miles off, in the same State, might, on the same principle, do the same. What is this," he asked, "but anarchy? What liberty is there here but a tumultuous, tempestuous, violent, stormy liberty—a sort of South American liberty, without power, except in its spasms; a liberty supported by arms to-day, crushed by arms to-morrow? Is that our liberty?"

MR. WEBSTER answers this question by stating the facts and principles on which American liberty rests; and he proves that, judged by the idea and the practice of American republicanism, the Rhode Island movement was a rebellion. We condense his argument, but present it, as far as possible, in his own language. He starts with the proposition, universally admitted in the United States, that the people are sovereign; that is, the aggregated community, the collective will of the people, is sovereign; but this, he proceeds to say, is not the sovereignty which acts in the daily exercise of sovereign power. The people cannot act daily as the people. They must establish a government, and invest it with so much of the sovereign power, as the case requires; and this sovereign power being delegated, the government which it creates becomes what is properly called the State. The State then is an organized government, representing the collective will of the people, so far as they see fit to invest that government with power. As the exercise of power directly by the people is impracticable, it must be exercised by their representatives; and American governments are distinguished beyond all others in ancient or modern times by the marvellous felicity of their representative system. This system in England had its origin, not in the rights of the people, but in the necessities and commands of the crown. In America, on the contrary, it was strictly popular both in its origin and development.

Now, the basis of this representation is suffrage. The right to choose representatives is every man's part in the exercise of sovereign power. This is the mode in which power emanates from its source, and gets into the hands of conventions, legislatures, courts of law, and the executive chair. It begins in suffrage. Suffrage is the delegation of the power of an individual to some agent.

This being so, then follow two other great principles of the American system, essentially conservative in their character. The first is, that the right of suffrage shall be guarded, protected, and secured against force and fraud; the second, that its exercise shall be prescribed by *previous law*; its qualifications, the time, place, and manner of its exercise, and the rule by which its results may be certified to the central power, shall be prescribed by previous law.

But these are thoughts; and action 'tis doth give
A soul to courage, and make virtue live;
Which doth not dwell upon the valiant tongue
Of bold philosophy, but in the strong,
Undaunted spirit which encounters those
Sad dangers we to fancy scarce propose.
Yet 'tis the true and highest fortitude,
To keep our inward enemies subdued,
Nor to permit our passions oversway
Our actions, nor our wanton flesh betray
The soul's chaste empire; for however we
To the outward show may gain a victory,
And proudly triumph, if to conquer sin
We combat not, we are at war within.

HABINGTON.

TRADING IN DEATH.

Several years have now elapsed since it began to be clear to the comprehension of most rational men, that the English people had fallen into a custom much to be regretted, in respect to their Funeral customs. A system of barbarous show and expense was found to have gradually erected itself above the grave, which, while it could possibly do no honor to the memory of the dead, did great dishonor to the living, as inducing them to associate the most solemn of human occasions with unmeaning mummeries, dishonest debt, profuse waste, and bad example in an utter oblivion of responsibility. The more the subject was examined, and the lower the investigation was carried, the more monstrous (as was natural) these usages appeared to be, both in themselves and their consequences. No class of society escaped. The competition among the middle classes for superior gentility in Funerals—the gentility being estimated by the amount of ghastly folly in which the undertaker was permitted to run riot—descended even to the very poor; to whom the cost of funeral customs was so ruinous and so disproportionate to their means, that they formed Clubs among themselves to defray such charges. Many of these Clubs, conducted by designing villains who preyed upon the general infirmity, cheated and wronged the poor, most cruelly; others, by presenting a new class of temptations to the wickedest natures among them, led to a new class of mercenary murders, so abominable in their iniquity, that language cannot stigmatize them with sufficient severity. That nothing might be wanting to complete the general depravity, hollowness, and falsehood, of this state of things, the absurd fact came to light, that innumerable harpies assumed the titles of furnishers of Funerals, who possessed no Funeral furniture whatever, but who formed a long file of middlemen between the chief mourner and the real tradesman, and who hired out the trappings from one to another—passing them on like water-buckets at a fire—every one of them charging his enormous percentage on his share of the "black job." Add to all this, the demonstration, by the simplest and plainest practical science, of terrible consequences to the living, inevitably resulting from the practice of burying the dead in the midst of crowded towns; and the exposition of a system of indecent horror, revolting to our nature and disgraceful to our age and nation, arising out of the confined limits of such burial-grounds, and the avarice of their proprietors; and the culminating point of this gigantic mockery is at last arrived at.

Out of such almost incredible degradation, saving that the proof of it is too easy, we are still very slowly and feebly emerging. There are now, we confidently hope, among the middle classes, many, who, having made themselves acquainted with these evils through the parliamentary papers in which they are described, would be moved by no human consideration to perpetuate the old bad example; but who will leave it as their solemn injunction on their nearest and dearest survivors, that they shall not in their death be made the instruments of infecting either the minds or the bodies of their fellow-creatures. Among persons of note, such examples have not been wanting. The late Duke of Sussex did a national service when he desired to be laid in the equality of death, in the cemetery of Kensal Green, and not with the pageantry of a State Funeral in the Royal vault at Windsor. SIR ROBERT PEEL requested to be buried at Drayton. The late Queen Dowager left a pattern to every rank in these touching and admirable words, "I die in all humility, knowing well that we are all alike before the Throne of God; and I request, therefore, that my mortal remains be conveyed to the grave without any pomp or state. They are to be removed to St. George's Chapel, Windsor, where I request to have as private and quiet a funeral as possible. I particularly desire not to be laid out in state. I die in peace and wish to be carried to the tomb in peace and free from the vanities and pomp of this world. I request not to be dissected or embalmed, and desire to give as little trouble as possible."—*Dickens' Household Words.*

THE POWER OF THE POPISH PRIESTHOOD.

It is no uncommon argument in the mouths of those who, either through unsoundness and a secret leaning towards Rome, or through mere liberalism, become the apologists of Popery, to point to the power which the Popish Priests exercise over their flocks, in proof of the efficacy of what they term the "religious" system of the Romish Church. They contrast the state of the Popish population, especially among the lower orders, with that of the poor who are, nominally, under the teaching and government of the Church of England, and draw inferences unfavorable to the latter from the inadequate influence, amounting often to no influence at all, which the Clergy of the Church exercise over the mass of the lower orders in their parishes. That that influence might be, and ought to be, much greater than it is, we are far from denying. It is one of the miserable consequences of the paralyzed condition in which the Church has long been kept through the suspension of her synodal action, that she has lost her hold upon large masses of our population, both in the middle and in the lower classes; nor, until the Church is restored to a state of unity and efficiency of action, can we hope that the endeavors of individuals, however zealous and indefatigable, will produce any sensible effect upon the gigantic accumulation of neglected flocks, and lost spiritual influence, which is the bitter fruit the State is reaping from a long course of Erastian abuse in the management, rather than government, of the National Church.

But whilst we are ready to acknowledge that the Church does not possess anything like the influence which legitimately belongs to her, over the great mass of the population, we must protest against the notion that the far more powerful influence wielded by the Popish priesthood is in any sense an argument in favor of the Romish Communion. If the foundation upon which the influence of the Popish priesthood rests be examined, it will be found that their influence is anything but a legitimate one. The system by which the Popish Priests hold their flocks in absolute subjection, and extort from them a truly slavish obedience, may be a powerful, and it may be a skilfully-devised, but it is not, in the proper sense of the word, a *religious* system. It is, in fact, the very contrary. Instead of being founded on love and conviction of the truth, it is founded on superstitious lies and on abject fear. The weapons wielded by the Popish priesthood are not the spiritual weapons with which alone the true Church carries on her warfare; they are the carnal weapons of violence and intimidation. In the palmy days of "the Catholic priesthood" over "the faithful" in Ireland, the horsewhip had usurped the place of the shepherd's crook; and although the power of the Popish priesthood has been much impaired by recent events in that country, yet the scenes enacted at the late election attest the continued existence, as well as the fearful character, of that power; and even in England, which is happily a stranger to the domination of lawless violence, the occurrences which occasionally transpire among the colonies of Popish emigrants, designedly, as there is every reason to believe, imported into this country from Ireland by the Papal hierarchy, give us a tolerable insight into the nature of the "spiritual discipline" on which the influence of the Popish priesthood is founded.

A trial, arising out of an occurrence of this kind, took place on Saturday last, at the Surrey Sessions, when a Popish Priest, named DANIEL DONOVAN, was convicted of an assault upon a poor Irishwoman, who, having married a convert, and having herself become a Protestant, had had her infant baptized at the Church of the Rev. Dr. ARMSTRONG, at Bermondsey. For this offense DONOVAN assailed the woman, who had been confined not quite three weeks, with the grossest abuse, asking her whether she had "sold her soul to the devil," struck her with his umbrella, and, after cursing her in Irish, desired the woman in whose house she lodged, to "get the devils out of the house"—a pastoral injunction which she, being one of "the faithful," religiously obeyed, by taking away the bed from her lodger, and so forcing her to turn out, after a night passed on the floor. For this conduct, which was established by the testimony of the defendant's own witnesses, he was found guilty by the Jury, and, with mistaken leniency, fined £5, which was immediately paid; the Court observing that he would have been sentenced to imprisonment with hard labor, but for a recommendation on the part of the prosecution that no severe sentence might be passed, the only object for which the proceedings were instituted, being to protect the converts at Bermondsey from "the severe coercion," in other words, the brutal tyranny, practiced against them by the Popish Priests of the district.

How far it is wise, on the part of the Court, to listen to such a recommendation, the sequel shows. A strong body of police were required to protect, not only the complainant, and others concerned in the prosecution, but the very Jury itself, from an Irish mob collected on the occasion; and since then the husband of the poor woman who was so shamefully assaulted by the Priest, has been set upon by an infuriated mob of Papists, and leaped upon, so that he had a narrow escape of his life: another young man, also a convert, has sustained similar treatment; and Dr. ARMSTRONG has been informed that if the Priest had been imprisoned, he should have been murdered, all the arrangements having been made for that purpose. Here, then, we have a full-blown development of the "spiritual influence" which the "religious system" of Rome gives to her priesthood. Originating in the superstitious notion of the power of that priesthood to lock and unlock the gates of heaven and of hell, this "spiritual influence" exhibits itself in the priesthood in the grossest tyranny, supported by foul-mouthed curses and brutal violence. And in the people, nurtured under this "religious system," it begets a spirit of lawless persecution against all who are marked out by the Priest as "enemies of the Church," even to the contemplation, and, if occasion should arise, the commission of murder, for the defense of the tyrant priesthood against the protecting power of the law.—*John Bull, December 20.*

FOR THE YOUNG.

THE STEP-MOTHER'S DREAM.

MARTHA HOWETT had succeeded, after much trouble and confusion, in getting the children started for school. There were four of them under the age of ten years. MARTHA was not their mother. She had died two years before, and for eighteen months these children had been left to the care of such persons as the father could get to keep his house. During this time all family government had been subverted; and the children, naturally active, restless, and impatient of restraint, had acquired habits of disobedience, and a contempt of all authority, which rendered their future training exceedingly difficult. MARTHA had entered the family as the wife of their father, with the determination to be a good mother to these little orphans. They were pretty and interesting, and she thought she could love them, and that it would be a pleasant task to train their young and docile spirits in the paths of wisdom and holiness.. But she had no conception of the task on which she had entered. She was unacquainted with the children, and knew little of the "line upon line and precept upon precept," which is necessary in training them; and when she found them disobedient, self-willed, and ungrateful, she felt like giving up in despair.

She had succeeded, I said, in getting the children started for school. WILLIAM, the oldest, had refused to go, preferring to join a party of boys who were going a-fishing; and it was not till after he had been severely punished that he had submitted to her authority. It was during this encounter that the boy had told her that she was like all step-mothers, a tyrant, and he meant to run away when he should be a little older.

This remark had wounded her most deeply. She seated herself in a large armed chair, covered her face with her hands, and wept the bitterest tears which ever had been wrung from her heart. Gradually she grew calm, and then she resolved to examine herself closely. She looked back over the few months during which she had the care of these young immortals, and inquired if she had always mingled firmness, wisdom, and tenderness in all her conduct towards them. Had she shown a mother's forbearance towards their faults, and the warm and overflowing tenderness by which a mother controls and conquers the heart of her child? Her heart accused her of many things. Not of an intention to do wrong; but she had neglected, in prayerful confidence, to seek help of God in this great work. She had not guarded her own spirit, but had suffered the impatience she felt to manifest itself in her actions. She felt afraid that she had especially failed in regard to the oldest. He was a warm-hearted, but impatient and high-spirited child, and gave her more trouble than all the rest. She sometimes felt something like aversion towards him in her heart, and she acknowledged to herself that this might have often shown itself in her manner and tone, if not in words. With bitter self-abasement, she knelt and prayed for strength and wisdom from above. She rose up with a new purpose, to devote her life to the work before her, but with many misgivings, lest when she had done all, her labor would be in vain.

Exhausted by the intensity of her emotion, she threw herself on a bed, and soon went to sleep. She seemed to be standing at the foot of a high and rugged mountain, whose top, above the clouds, was bathed in perpetual sunshine, and glorious with the beauties of an unfading spring. She saw, on the side of the mountain, a straight and narrow path, which led directly to the top, but entering it, or crossing it in a thousand directions, were other paths, wider and less precipitous, and seemingly more pleasant; but as she traced their courses on the mountain side, she observed that not one of them led to the top; some terminated in dark and gloomy valleys, where the rays of the sun never seemed to fall; others on the verge of precipices, which overhung yawning chasms, whose fearful depth the eye could not measure.

She lifted her eyes towards the top of the mountain, and saw amid the groves of evergreens, trees loaded with delicate and fragrant flowers, beings of angelic beauty, and heart strains of soft, enchanting music. She stood gazing with wonder and admiration on the strange spectacle before her, when she felt a soft hand touch her own, and looking down, she saw her four children standing beside her. Again she raised her eyes to the summit of the mountain, and saw amid the shining throng one whom she knew to be the mother of the little ones at her side. She fixed on them a look of melting tenderness, mingled with anxiety and sorrow; and then she heard her name, and the mother bid her lead them up to her.

Immediately she resolved to commence the ascent. Calling the children, she pointed out to them the narrow way in which they were to walk; but they could not see it. She directed their eyes to the top of the mountain, and told them of all its glories, but they saw nothing. Then she entered the path and bade them follow her. She proceeded a short distance, and looking back she saw that instead of obeying her, they were wandering on the side of the mountain, chasing the butterflies over slippery steeps, and gathering flowers on the brinks of frightful precipices.

A feeling of discouragement came over her, and she was about to sit down in despair, when she raised a glance to the top of the mountain, and beheld the mother leaning forward with outstretched arms, and all the host of shining ones regarded her with deepest anxiety. She felt a new impulse, and bringing back the little wanderers from their dangerous paths, with a gentle care, she placed their feet again in the narrow way. Wearily and cautiously she proceeded upwards, sometimes leading them by the hand, sometimes carrying them in her arms up the steepest ascent. If for a moment she relaxed her vigilance, they were sure to turn aside into the forbidden paths. Sometimes a moment's indifference cost her hours of sorrow; for the wanderer was not easily reclaimed. Those paths were wide and flowery, and easy to the traveller, because they led downward, and those who had become accustomed to them found the narrow way disagreeable, and found no strength for the toilsome upward progress. Sometimes when she was weary, and ready to faint, she looked upward and caught a glimpse of the sweet and glorious faces turned so lovingly towards her; and when she had overcome some obstacle, or escaped some danger, she heard strains of triumphant music floating down the mountain side. Then she was encouraged and strengthened.

As she proceeded onward, she discovered with joy that the children grew stronger and stronger, that they began to discern the right path, and to catch glimpses of the top of the mountain. Then they walked firmly by her side, or preceded her in the path. The path also seemed to grow less and less steep and difficult, and the temptations to turn aside from it less frequent and dangerous. At last she stood on the mountain top, and heard the songs of joyous welcome; and as she stretched out her hand to receive a glittering crown, she awoke. The children had returned from school. She heard their shouts in the yard, and rising up with a smile she went forth to meet them.

It was but a dream, yet she felt its influence for years. When trials came, she remembered the mother's outstretched arms, and the loving and anxious looks of those angel-faces which she saw in her vision, and she was patient; and that patience in due time brought its own reward. The children began to catch her spirit, and to imitate her example, as step by step she led them upward. When she looks on them now, the blessings and ornaments of the society in which they move, she feels that the best years of her life were nobly and profitably spent. And when they shall meet on the *top of the mount*, how will she rejoice that strength and wisdom were given her to train them for the skies.—*Morning Star.*

MISCELLANEOUS CLIPPINGS.

HABITS. Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are the habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.—*Jeremy Bentham.*

NEVER GIVE A KICK FOR A HIT. I learned a good lesson when I was a little girl, says a lady. One frosty morning I was looking out of the window into my father's barn-yard, where stood many cows, oxen, and horses, waiting to drink. It was a cold morning. The cattle stood very still and meek, till one of the cows attempted to turn round. In making the attempt, she happend to hit her next neighbor; whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed and said, "See what comes of kicking when you are hit. Just so, I have seen one cross word set a whole family by the ears some frosty morning." Afterwards, if my brothers or myself were a little irritable, she would say, "Take care, my children. Remember how the fight in the barn-yard began. Never give back a kick for a hit, and you will save yourself and others a great deal of trouble."

PRESERVATION OF THE MENTAL POWERS. Fatuity from old age connot be cured; but it may be prevented by employing the mind constantly in reading and conversation in the evening of life. Dr. JOHNSON ascribes the fatuity of Dean Siwft to two causes; first, to a resolution made in his youth, that he would never wear spectacles, from the want of which he was unable to read in the decline of life; and second, to his avarice, which led him to abscond from visitors, or deny himself to company, by which means he deprived himself of the only two methods by which new ideas are acquired, or old ones renovated. His mind languished from want of exercise, and gradually collapsed into idiotism, in which state he spent the close of his life, in a hospital founded by himself for persons afflicted with the same disorder, of which he finally died.

Country people, when they have no relish for books, when they lose the ability to work, to go abroad, from age or weakness, are very apt to become fatuitous; especially as they are too often deserted in their old age by the younger branches of the families; in consequence of which their minds become torpid from the want of society and conversation. Fatuity is more rare in cities than in country places, only because society and conversation can be had in them on more easy terms, and it is less common among women than men, only because their employments are of such a nature as admit of their being carried on by their firesides, and in a sedentary posture.

The illustrious Dr. FRANKLIN exhibited a striking instance of the influence of reading, writing and conversation, in prolonging a sound and active state of all the faculties of the mind. In his eighty-fourth year he discovered no one mark in any of them of the weaknees of decay usually observed in the minds of persons at that advanced period of life.—*Dr. Rush.*

OLD CHURCH USAGES. It is characteristic of the true churchman to love the venerable institutions, so complete with hallowed associations, which have descended from primitive times to our own day; and to cling to those ancient and religious customs whose observance is commanded as reasonable and profitable by the very constitution of our nature, and by the assent of all discerning and unprejudiced minds. "Thus saith the Lord, stand ye in the ways, and see, and ask, for the *old paths*, where is the good way, and walk therein, and ye shall find rest for your souls."

We have lately been gratified with a judicious article on this subject by the *Lutheran Standard*, in which the editor frankly admits that "nothing has been gained, but much has been lost, by those ministers and churches who have substituted new measures, of doubtful expediency, for those that have long been tried, and found effectual." "We love," he says, "the good old usages of the Church, which our fathers observed, and enjoyed, and by the aid of which they were fitted for usefulness on earth, and for happiness in heaven."

GENERAL WASHINGTON'S APPEARANCE. We find in the *Courier des Etats Unis*, a fragment of a journal of M. DE BROGLIE, written in 1782, in which the personal appearance and manners of WASHINGTON are described as they appeared to a Frenchman:

"The General is about forty-nine years of age; he is large, finely made, very well proportioned. His figure is much more pleasing than the portraits represent it. He was fine looking until within about three years, and although those who have been constantly with him since that time, say that he seems to them to have grown old fast, it is undeniable that the General is still fresh and active as a young man. His physiognomy is pleasant and open; his address is cold, though polite; his pensive eye is more attentive than sparkling; but his aspect is kind, noble and composed. He maintains, in his private deportment, that polite and attentive decency which satisfies all, and that reserved dignity which does not offend. He is the enemy of ostentation and vain glory. His character is always equal; he ever manifests the best humor; modest to humility, he seems not to estimate himself duly; he receives with good grace the deference paid to him, but rather shuns than courts it. His society is agreeable and pleasing. Always serious, never constrained; always simple—always free and affable, without being familiar, the respect which he inspires never becomes painful. He talks in general, in a very low tone of voice; but he is so attentive to what is said to him, that you are satisfied that he understands you, and are almost willing to dispense with a reply. This conduct has often been of advantage to him in various circumstances; no one has more occasion than he to use circumspection, and to weigh his words."

A young man more noted for vanity than for talent was boasting that his advantages had been superior to those of other men, as he had received his education at two universities, Hartford and New Haven; when a shrewd old gentleman of the company remarked that it reminded him of a calf that had sucked two cows. "And what was the consequence?" asked the conceited young man. "The consequence was," answered the old gentleman, "that he grew to be *a very great calf*." MR. LAWRENCE didn't wait to hear "further particulars," but instantly left the presence of "such vulgar people, who couldn't appreciate the merits of a true gentleman."

INTERESTING PRECOCITY. It once appeared that an anxious mother asked MRS. BARBAULD at what age she should begin to teach her children to read. "I should much prefer that a child would not be able to read before five years of age," was the reply. "Why, then, have you written books for children of three?" "Because, if young mammas be over busy, they had better teach in a good way than a bad one." I have known clever, precocious children at three, dunces at twelve; and dunces at six, particularly clever at sixteen. One of the most popular authoresses of the present day could not read at seven. Her mother was rather uncomfortable about it; but said, that as every person did learn with opportunity, she supposed her child would do so at last. By eighteen, this apparently slow genius paid the heavy, but inevitable debts of her father, from the profits of her first work; and before thirty, had published thirty volumes.

HOW TO BREED TATTLERS. If you wish to cultivate a gossipping, meddling, censorious spirit in your children, be sure, when they come home from church, a visit, or any other place where you do not accompany them, to ply them with questions concerning what every body said and did—and if you find any thing in all this to censure, always do it in their hearing. You may rest assured, if you pursue a course of this kind, they will not return to you unladen with intelligence; and rather than it should be uninteresting, they will, by degrees, learn to embellish in such a manner as shall not fail to call forth remarks, and expressions of wonder from you. You will thus gradually render the spirit of curiosity—which is so early visible in children, and which if rightly directed may be made the instrument of enriching and enlarging their minds—a vehicle of mischief, which shall serve only to impoverish and narrow them.

A SCENE AT SING SING PRISON. We passed an hour in Sing Sing State-Prison, the other day; and while regarding, with irresistible sympathy, the wretched inmates, we could not help thinking how little, after all, of the actual suffering of imprisonment is apparent to the visitor. The ceaseless toil, the coarse fare, the solemn silence, the averted look, the yellow-white palor of the convict, his narrow cell, and its scanty furniture, his hard cough, these, indeed, are "visible to the naked eye." Yet, do but think of the thought, that must "eat up his heart" during the long and inconceivably dismal hours which he passes there in darkness, in silence, and alone! Think of the tortures he must endure from the ravages of that pleasantest friend, but most terrible enemy, imagination! Oh! the highth, the depth, the length, and breadth of a sensitive captive's sorrow! As we came away from the gloomy scene, we paused on a hill, within the domain of the guard, the Prison Potter's Field, where lie, undistinguished by head-stone or any other mark, the bones of those who had little else to lay there, when their life of suffering was ended. There sleeps MONROE EDWARDS, whose downward fate we had marked in successive years.

We first saw him when on his trial—a handsome, well-dressed, black-whiskered, *seeming* self-possessed person, with the thin varnish of a gentleman, and an effrontery that nothing could daunt. Again, we saw him, while holding court with courtezans at the door of his cell, at "The Tombs," the day before he left for Sing Sing; clad in his morning gown, with luxurious whiskers, and the manners of a pseudo prince, receiving the honors of sham subjects. The next time we saw him, he was clad in coarsest "felon-stripe;" his head was sheared to the skull; his whiskers were no more; a dark frown was on his brow; his cheeks were pale, and his lips were compressed with an expression of remorse, rage and despair. Never shall we forget that look! He had a little while before been endeavoring to escape, and had been punished by fifty lashes with a cat-o'-nine tails, four hundred and fifty stripes on the naked back!

Once again, we saw him, after the lapse of many months. Time and suffering had done their work upon him. His once erect frame was bowed; his head was quite bald at the top, and its scanty bordering hair had become grey. And thus he gradually declined to his melancholy "west of life," until he reached his last hour, dying in an agony of terror; gnawing his emaciated fingers, to convince himself that he was still living; that the appalling change from life to death had not actually taken place! And now, he sleeps in a felon's grave, with no record of his name or fate. Is not the way of the transgressor "hard?"

A GOOD RULE. A man who is very rich now was very poor when he was a boy. When asked how he got his riches, he replied: "My father taught me never to play till my work was finished, and never to spend my money until I had earned it. If I had but an hour's work in a day I must do that the first thing, and in an hour. And after this I was allowed to play; and I then could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing every thing in time, and it soon become perfectly easy to do so. It is to this I owe my property." Let every boy who reads this go and do likewise.

ECLIPSES FOR 1853. There will be two eclipses of the sun and one of the moon during the year 1853. The first eclipse of the sun will take place on the 6th of June, and will be visible in California, the southern portion of the United States, and in nearly the whole of South America. The second will be total, and will take place on the 30th November. It will be visible in California, Mexico, Central America, and nearly the whole of South America. Both of those eclipses will be invisible here. A partial eclipse of the moon will take place on the 21st of June, beginning at 0h. 2m. A. M., and ending at 2h. 5m. Digits eclipsed 2 1-2 on the northern limb.

A POOR CRETER. "Long time ago," in New England, dwelt a lady equally renowned for piety, and courage. As she was in the habit of returning from the meeting unattended, some wild fellows formed a project for frightening her, and furnishing themselves with a little pleasant amusement. One of them arrayed in black, crowned with a pair of horns, and armed with a pitchfork, placed himself behind a tree and awaited her coming. His companions were concealed near by to watch the mischief and participate in the fun. At last came the unsuspecting victim leisurely along, meditating, no doubt, on the discourse to which she had been listening. Out sprang his majesty pro tem., and confronted her.

"Why who be you?" she exclaimed.

"I'm the devil!" exclaimed the rogue, in a hollow voice.

"Well," said she, in a pitying tone, "you're a poor *creter!*" and quietly went her way.

We call that true courage, or perhaps, more properly, true faith. With a conscience void of offense she knew that she had nothing to fear.

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ja15-6m

EIGHTH ANNUAL REPORT OF THE NEW YORK LIFE INSURANCE COMPANY, made in accordance with the provisions of the Charter.

Amount of Assets, as per statement of Jan. 1, 1852		$456,751 10	
Deduct amount of Return Premiums and Premium Notes surrendered on cancelled policies,		3,992 40	
			$452,758 70

During the year 1852, 1260 new policies have been issued.

Amount of Premiums during the same time		$327,398 09	
Received for Endowment and Annuity, do.		1,998 09	
Profits on Stocks sold during the same time		547 50	
Amount of Interest received do.		26,298 88	
Total		$356,242 47	
DISBURSEMENTS during same period, viz:			
Amount paid for Losses by Death, less discount for payments in advance of 60 days	$106,106 38		
Interest on dividends, reinsurances, &c.	7,195 85		
Taxes	4,908 74		
EXPENSES, viz:			
Amount paid for salaries, fees to physicians, trustees, clerk hire, &c.	14,209 90		
Advertising, printing, stationery, office rent, furniture, &c.	5,032 93		
Commissions, postages, Medical examinations, Exchange, &c.	34,868 45	172,322 25	183,920 32
Total			$636,678 92
ASSETS.			
Invested in United States and New York State securities, in accordance with the Charter,		$274,968 75	
Cash on hand		27,411 95	
Bonds and mortgages		84,346 00	
Notes received for 40 per cent. on premiums on Life policies		244,670 67	
Premium on policies in hands of Agents		5,281 55	
Total amount of Accumulated Capital			$636,678 92

The Trustees have declared an Interest of 6 per cent. on previous Dividends, payable on and after the first Monday of March next.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
New York, Feb. 12, 1853. 4t

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid,		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand		$35,633 24	
Newark City six per cent. Bonds		1,150 00	
Brooklyn " " "		50,000 00	
Albany " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned		667,849 16	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		744,143 82	
Loans on scrip		8,468 46	
Premiums, premium notes, and cash in the hands of Agents		9,794 87	
			1,559,092 12
Nett accumulation	$1,559,092 12		
Amount of dividends and interest paid out of previous accumulations to date	316,616 61		
	$1,875,708 73		

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

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† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

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